



The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

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GROWTH

A rosebud still encased in green
Has in itself the finished flower;
We do not doubt that a force unseen
Evolves the center hour by hour.

So with creation, great and small—
We look with trusting eyes and see
The glorious destiny of all,
The beauty that shall some day be,

Knowing the inner being holds
The power to shape each life aright,
Until a perfect bloom unfolds,
Lovely and pleasing in God's sight.

—Helen Reid Chase

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Greetings!



Dear Fratres and Sorores:

At the time *The Rosicrucian Forum* goes to press, the Emperor is still away from his office completing an extended tour of the Orient, India, Egypt, and other points throughout the world.

During the next few months members are going to have the opportunity to share in the experiences which the Emperor will bring to them as the result of this trip. In the pages of *The Rosicrucian Forum* and of the *Rosicrucian Digest*, and through other special discourses and communications, the Emperor will share not only his experiences, but the results of contacts with officials of the Order and of related organizations throughout the world. This tour, which is for the purpose of photographing points of archaeological and historical interest and to contact individuals associated with mystical, scientific, and philosophic organizations throughout the world, is the most extensive one which has been undertaken by the head of any similar organization in this country. The results of his contacts, investigations, and the information which he will have accumulated on this trip will add information and material to the archives of the organization which would be otherwise unavailable.

It has always been the policy in the administration of the Rosicrucian Order to have it stand ahead in any field concerning the subject matter which its teachings treat and cover in the course of the Rosicrucian monographs. To be constantly adding to these is an obligation, in order that Rosicrucianism can always be an up-to-date and powerful force for good in the world.

This issue of *The Rosicrucian Forum*, therefore, will not contain the usual special communications and articles of the Emperor, but I hope that the material which it contains will be found instructive and useful. It is the purpose of *The Rosicrucian Forum* primarily to be the special channel of expression of the Emperor to the members, concerning the teachings and applications of Rosicrucianism. While this same

purpose will not be carried out in this, the first issue of the year 1949, it will nevertheless contain other materials which I hope will interest all *Forum* readers.

Fraternally,

CECIL A. POOLE,
Supreme Secretary.

Psychic Perception

The subject of psychic perception is so broad that we could go into innumerable fields of discussion; so, I have attempted at least to limit the fields I am going to talk about and will confine myself to asking you to join with me in considering how we perceive. If man were unable to perceive anything—that is, if he had no ability of perception—then the world would be a void; There would be nothing existing insofar as he was concerned. No two individuals perceive the same. Perception is an individual thing. It is something that is colored by everything we have ever done or to which we have ever been exposed. I believe it was Emerson who said, “I am a part of everything I have met.” In other words, he had been influenced and owe an obligation to everything that came in contact with him, mental, physical, or psychic.

I have already given you a general definition of perception. What do I mean by psychic, as I refer to it? I refer to psychic qualities, psychic factors and psychic perceptive abilities in contrast to attributes of the objective mind. In other words, the objective mind perceives through the brain and the sense organs with which it is linked. The subjective mind perceives through other faculties, which I will discuss later. Therefore, those faculties, the sum total of all subjective perception, constitute what I shall call *psychic faculties*. A broader interpretation would be to consider the psychic as referring to the opposite of physical or material—everything that is *not* physical and material.

We must bear in mind that we cannot isolate perception to one kind. I am going to speak of various kinds of perception, but we cannot exclusively interpret our perception in terms of one organ. Everything you do is influenced by more than one physical organ. At this moment you may be hearing, seeing, and feeling. Those three senses are particularly predominant insofar as your conscious process is concerned now. You cannot rid your mind of any one sensation which you are experiencing and still be conscious of everything going on in your environment. Therefore, we see that objective perception plays an important part in furnishing us with the knowledge we acquire as a part of our background, information, and reasoning.

When we look out from ourselves and interpret what we perceive, we look through our own experience and understanding, just as if we were looking through colored glasses. When we put a lens of a certain color over our eyes, we immediately change our visual world and cast a different light on our perception of everything; that is, we see in a different way. The sum total of our experiences colors our perception to the extent that when we behold any situation a particular type of interpretation immediately follows. To the businessman there will be an economic factor involved no matter what transaction he participates in; that is, he will consider how much he can make, what the value is in terms of money, etc. An orthodox believer, one who is bound by certain orthodox tenets to definite creeds, looks out into the world and sees sin and wrong. In his desire to create good he has created in his own mind a perception of sin; and so sin exists in a world where there may also be good, merely because of the beliefs which the individual has accepted and through which media he looks out and interprets the environment about him. I have often thought that sin would not exist in the world where it did not exist in the thinking of man. He looks for it and it is there. You only have to look for good to find it. I do not mean to say all is good, because nothing is of one nature. There is the positive and the negative. We must realize that both must be perceived. However, we can accentuate any factor by interpreting it in terms of our own conception, and when we look toward the

good and the ideals which we set in our own lives or as a standard for our family, we will then see those things reflected on the outside. It has been said that to the pure all things are pure, and that carries a great deal of meaning.

If we would consider occupational and professional demands that are placed upon us, we would see how the world opens its doors in such a way that we are able to perceive what we seek. The artist sees beautiful colors in something which to the untrained eye may be nothing more than a landscape or a sunset. The musician hears music where we might not. Intellectual perception, that which brings to our mind factual knowledge or information, involves not only these organs of perception, but involves the whole self, the complete being—physical, mental, and psychic.

There has been a tendency within the last three decades to work toward specialization in many fields, to the point that we begin to *think* in terms of specialization and sometimes miss the whole picture. When one considers man as a human being, as a living soul having subjective and objective faculties with which to adapt himself to the universe, he must be considered as a whole. You cannot break him down into a brain, heart, and organs of various kinds, or various perceptive apparatus. One must consider him as a unit, because he functions as a unit and not as an organ or merely as a mechanical entity. He functions because all that is within has been made to co-ordinate with the forces which have caused him to be. When all are co-ordinating and working as designed, then a state exists which we in Rosicrucianism called *harmonium*, which is *perfection*.

Perfection in the universe is the balancing of those forces which exist within. Man cannot draw a strict dividing line, regardless of how he may try. It has even been proved, so I am informed, by those familiar with laws of higher mathematics, that man cannot even draw a straight line, and the universe does not confine itself in any of its purposes or laws to any one phase of manifestation. Nature does not divide itself into specific divisions. You cannot find the definite line of separation between living and nonliving matter, between various stages of life, such as a reptile and a bird, for example, or be-

tween various kinds of mammals. However, since Darwin advanced the theory known as "evolution" there has always been the question of the missing link. Man has never been able to find exactly the point where man became man in an evolutionary process.

The dividing line in nature is only imaginary, just like the Equator, the North Pole, or any particular man-made geographical division on the earth. Man looks about him in the world and he knows this is true. There is not a definite line between daylight and dark; there is twilight. There is not a definite change between a child and an adult; there is growth. There is not a sudden change when you try to gain a new technique; there is development. There is not a sudden acquisition of facts when you read a book; there is gradual understanding. All those processes are processes of nature. Perception is not the final word. It is only the beginning, only the way by which we start, just as timber goes raw into a sawmill and eventually through certain processes comes out a finished product, or wheat is threshed, ground, and finally turned into flour and then bread. No sudden change takes place. Regardless of how quick the process may be, there is still an element of change manifest throughout nature.

Transition is a law of nature, a change where no definite line manifests. Therefore, when man begins to define in his own mind the difference between the perceptive qualities, how much he must depend upon one or the other, or how well he could get along without one or the other, he is beginning to set up false standards which bar the way to further comprehension, or at least hinder his advancement or development. How much man injures himself by setting up false standards or false points at which to aim we are unable to tell, but when we take honest inventory of our own efforts, we know how we have many times retarded our own progress or at least interfered with our own enjoyment and pleasure of life by establishing a limitation in our thinking beyond which we will not pass. Such a viewpoint is not conducive to growth. We are not, in an objective capacity, capable of drawing these lines. Who are we to say what constitutes physical phenomena and what constitutes psychic phenomena? Man cannot interpret objectively. He can only perceive objec-

tively and learn to interpret subjectively through psychic perception.

Before going into more detail on the psychic phase of perception, let us consider what it is that brings the ability to perceive. We expect something, and what happens? We have a sensation. The word *sensation* is derived from sense, that is, the sense to which we apply a particular type of perception. If a sudden light flashed before me at this moment, what would happen? I would perceive it. As a result of light being focused on the retina of my eye, in my mind would come an awareness of that light. What if that light was sudden? What would my reactions be? I would probably be startled and the pupil of my eye would probably change. I might start to move away as if something were coming toward me. A similar response could be brought about by you if a sudden loud noise or unfamiliar sound would take place in a room in which you were, or outside, and you could not analyze or locate it. There would be certain reactions on your part, because there was a sensation which you perceived and registered in your consciousness.

Sensation is the means by which we perceive; it is a process by which perception is made possible. Sensation by itself would only provide an automatic response upon the part of living beings. If there were not something within you to interpret a sensation, you would be unable to adjust yourself properly to external stimuli. There would not be anything taking place, except physical reaction. As human beings above and beyond the animal scale of life, we differ in our use of sensation; that is, to man the senses reveal that which passes. The objective senses reveal that which goes on and on before us day after day, bombarding our receptive apparatus with various types of stimulation. Man has, in addition to his receptive faculties, the ability to reason. As the senses reveal that which passes, reason reveals that which remains, which makes it possible to analyze a sensation which otherwise would be only a physical passing thing.

I have mentioned the sense faculties, that is, the organs of perception. Let us consider their positive and their negative potentialities. I am going to apply negative, in this particular sense, strictly to the material physical things which exist because of the

manifestation of the negative influence of Nous, that is, the manifestation of spirit. On the other hand, there are positive manifestations—that is, those things which result because of the soul force within us, the positive manifestation of Nous. If an animal has no sensation beyond the mere ability to react—such as a one-celled animal being stimulated by a drop of acid—it is quite certain that perception is extremely limited. In other words, if a one-celled animal is stimulated by a drop of acid, there is probably no analyzing of that condition. There is merely a withdrawal or an attempt to get away from whatever is causing trouble. Man will use reason and attempt to analyze the cause and effect, and possibly how to avoid a similar condition in the future. Such reasoning processes are not wholly tied up with the objective faculties. Although man can reason in his objective mind, if he is to reason clearly he must bring into play his subjective mind. Being able to use merely his objective thinking, which after all is no more than a series of conclusions, is only using part of man's abilities, while that which comes from the subjective is a world of knowledge which is a universal perception of the Cosmic Mind.

What are the fundamental perceptions or perceptive abilities? They are the five senses, which you well know. I am not going to take the time to analyze to any extent the functioning of the five objective faculties. One of the most useful of our faculties in this modern world is sight, by which we perceive probably more than fifty percent of all that is perceived. What is the psychic phase of sight? It is commonly called *clairvoyance*—the ability to see without having the retina of the eye stimulated by physical light. On that interpretation, anything which man perceives in a sense of being visualized—and not as the result of something actually before him reflecting physical manifestation—is perceived through clairvoyance. However, clairvoyance cannot be considered as being isolated; it is a part of our complete perceptive abilities.

Hearing is another faculty, one which is probably used more than our other faculties, with the exception of sight. On the positive side is clairaudience, which is the perception of what we interpret in our own minds as sound. When we hear the music of the

spheres or that which we interpret as the voice of one who is not physically present, or a sound which we know cannot be produced at the moment, we are perceiving in terms of our objective interpretation a sound which registered itself within the subjective consciousness.

The faculty of taste is one which is not necessary to life as much as the others, but it is very useful. Taste is the result of a chemical reaction that is brought about in the mouth; on the positive side we find we build up a broader sense of taste that creates our likes and dislikes of things in our environment with which we come in contact. If taste is developed and brought to the point where we become almost able to interpret in advance those things with which we come in contact, as to whether we will like or dislike them, it must be based upon our ability to formulate these things within our minds because of contact with our subjective minds.

Smelling is another sense with which we perceive, another result of a chemical condition of physical things. We all know that certain animals have a much more acute sense faculty insofar as the smelling organs are concerned. The material physiologists will tell us that that is merely an exaggeration of the sense of smell. This may be true, but I believe it is only part of the complete facts. Dogs that are well trained and perceive some things before man does, do not necessarily do so through physical faculties. There are things which certain animals can perceive that we cannot, and that we are unable to explain in terms of objective comprehension.

Feeling also has an accompanying positive phase. Surely no one who has given any serious study to occult and metaphysical facts has ever failed to realize that we sense things which are not immediately felt as the result of physical stimulation. We can experience having been touched by one who is not present, or we may have a premonition of some idea or receive some bit of information that is not of the objective reasoning alone.

I have broken down all these things into comparison with a physical perception. Please do not let me convey the idea to you that these things can be so easily isolated into five divisions, as can physical senses. These divisions are purely artificial. It is

only a matter of my interpretation at the moment. I doubt, and it has never yet been proved to me to the contrary, that there is any difference between any types of perception. We have to think and analyze in our mind whether a certain psychic experience was a sound or was a sight. This is merely because that impression could not register in our consciousness in any other form and become known to us. Therefore, we place that interpretation upon it; we simply interpret it on the basis of our understanding. That is why there is a certain vagueness as to the localization of psychic perception.

When one has a sense of premonition the tendency is usually to be just a little confused, because something is evidently trying to impress itself on our consciousness; it is working within on the subjective consciousness. I once had the pleasure of hearing an address by a man who was blind until he was eighteen years of age. He gave a very interesting account of how he first saw and how he could not perceive anything in terms of sight. When there was set before him a foot rule and a yardstick, he could not tell them apart until he had felt them. He said when he first began to walk about by himself after the operation, if he came to a corner where there was a great deal of traffic, he would close his eyes to determine by sound how far away the traffic was before he would cross the street.

If man is so dependent upon experience in order to interpret physical sensation properly, how can he believe he can localize a psychic perception? Localization is strictly a physical phenomenon; there is no localization in the psychic world. Localization is only in terms of our own physical bodies; it does not exist in a psychic world. That is the reason we cannot always be sure of what constitutes physical and what constitutes psychic phenomena. When we perceive that which is psychic, we immediately attempt to interpret it in terms of physical perception. We cannot help that; it is a perfectly natural process.

Objective and subjective consciousness have different limitations and different abilities. Briefly we might state that some of the qualities of the objective consciousness are memory, awareness of the present, and expectation. We might say that that is all objective consciousness contains, if we inter-

pret it in the broadest sense of the word. Memory reproduces for us that which has gone; present awareness makes us conscious of what is now; and expectation is our only objective method of reaching the future, based upon reasoning, which in turn is based upon previous experience. Subjective consciousness, on the other hand, can contain a complete knowledge of the past; that is, every item of this life and all past lives. It contains not only awareness of the present, but of all the possibilities of the present which we cannot conceive objectively. Man may walk by a literal fortune and not perceive it with his physical senses, but his subjective consciousness can perceive it. As long as man chooses to limit himself merely to present awareness, he will close the door to other possibilities.

In addition to complete memory and the realization of the possibilities of the present, the subjective mind is also the potential adapter of the future. It is only through the subjective that we are able to know how to direct our lives best to fit into the future. The future as it is objectively determined is only possible by drawing conclusions as a result of the past, and such may be erroneous, as we well know.

If we were to say that the subjective mind had one main channel for perception, we would say it was intuition and that is why in the early work of this organization we start training the individual to be aware of that quality. Intuition is the raising of the conscious level. It is the bringing of the threshold of the subject consciousness closer to the realization of the objective; man cannot be conscious of thoughts in the subjective. We cannot reason in the subjective consciousness, and as long as we live confined in the physical body, we cannot use the subjective consciousness in the same way as the objective consciousness. The knowledge of the universe, the soul of God Himself, flows from the subjective into the objective, and makes us aware of that which we cannot find in physical perceptions.

We are all striving toward psychic perception in order to gain knowledge. We know that if we are in a reasonably normal state of health we can by a certain amount of perseverance, patience, and time learn all we need to of physical knowledge. However, to gain infinite knowledge we have to go on

another path. There have been those without academic training who have gained infinite knowledge. Infinity lies in the progression of intuition. As we gain more and more the ability to use the intuitive faculties of our existence, we advance toward mastery. Intuition is a continuation, a progressing toward the gaining of that which we seek.

There are a number of things we perceive that cannot be isolated as one sense faculty. One of the things we believe we perceive all the time is space. Space, insofar as the subjective mind and psychic perceptive abilities are concerned, is nonexistent. It exists only in terms of measuring localization in a physical world, because everything that exists is of a vibratory nature. Part of these vibrations are not perceived with our physical senses. The one universal law, the Cosmic Mind, as it looks out over all the universe, immediately sees before it every point that exists, internal or external, and therefore, there is no perspective for such a point. In the Cosmic Mind perspective does not exist.

Closely related to the perception of space is that of time. Time, again, is purely an illusion. It is something that is registered on the objective consciousness in terms of the duration of that consciousness. As long as you are reasoning, you are aware of a change in your conscious state. The Cosmic Mind looking out on all things, perceives time as nonexistent, because there is no localization. All points are immediately before it, and I mean by this that all points of history and material being are there, and consequently do not exist in relation to our conception of time. It is possible for us to realize that to a certain extent. If we were standing on a busy street corner and saw the crowd before us, or passing by, they would come out of the past, to the present, and into the future. We are slaves to time and space to the point where we do not realize it ourselves.

I mentioned a moment ago that to the universal mind there is no perspective; that all points are immediately apparent to that mind. In other words, it is diametrically opposed to our conception of matter in three dimensions. Much has been written and discussed about the subject of the fourth dimension. I am not going to attempt to build up a new theory of the fourth dimension, but

will merely assign to it some things that cannot take place within the first three dimensions. An example of the utilization of the fourth dimension is that through it one could perceive the point in the middle of a sphere the same as one could perceive it on the surface. The three dimensions that limit us no longer affect that particular type of perception and all points are immediately perceivable to it. Such a conception of the fourth dimension is entirely foreign to our conception of time, space, and objective perception.

We find, then, that our objective views are limited. We are living in a world which is limited by these three dimensions, but if you could be suddenly endowed with the power to comprehend a fourth dimension, you would immediately find how fickle everything has been or how foolish may have been many of the conclusions toward which you had progressed in bringing satisfaction to your mind. The only way we can begin to have the least conception of the fourth dimension is to go in the other direction and have in our minds a concept of two dimensions. I would like to picture that for you for just a moment.

Can you imagine how it would be if you could not conceive of the third dimension? Ouspensky and Bragdon have written considerably on the subject of what constitutes a two-dimensional perception. If you only perceive in two dimensions, you can perceive only two things—points and surfaces. Let us consider a being on a two-dimensional plane. He could only be aware of points and surfaces. If that plane upon which the being lived were before me and I held up any object, such as a pencil, what would that being perceive? He would only see a line where the pencil crossed the surface. Consequently, if this were moved up and down he would perceive nothing. There would be no movement. In other words, in the conception of a two-dimensional being, his whole world would be one of lines and surfaces; he would be unable to understand anything that happened outside of lines and surfaces. Anything happening in addition would be a psychic phenomenon to him. It would be something inexplicable insofar as he was concerned. Therefore, we might say that the perception of psychic phenomena lies within the field of another dimension. If this two-dimensional being were living in a

two-dimensional enclosure, let us say a room, and he believed he was surrounded by the four lines which to his comprehension closed the space he occupied, what would he perceive if a solid body should appear on that surface? He would suddenly perceive a line coming into being. From where? He could not conceive how anything could appear on that surface, because only surfaces were perceivable. Therefore, when a three-dimensional object was set down on the plane of a two-dimensional being, he would think its appearance miraculous.

It would be the same thing if you were locked in an airtight room and suddenly another individual appeared in that room. You would be in a room bound by three dimensions, and if anything came into that room you could not conceive of it. You would say it was a psychic phenomenon, but if the being who was able to enter that room was able to utilize the fourth dimension, it would be as easy to explain how that object entered as how a three-dimensional object could be moved between two points on a surface. There is no mystery about it. It is merely a mystery because it lies just a step beyond the perception of our physical apparatus. Therefore, the field of psychic phenomena is the field of psychic perception. It is the field that lies just beyond our ability to perceive with our physical apparatus.

Certainly one of the purposes of Rosicrucianism—in fact, one of the purposes of living, since Rosicrucianism is living—is to show that there is no line separating life and death, birth and life, physical and psychic perceptions, or the first, second, third, fourth, or fifth dimensions. It is all in the sphere of the Cosmic Mind which made and causes *all* to exist. Our purpose, then, is to learn to utilize that mind, to learn to gain the innate ability that is already there, and to make it as effective as is our normal physical effectiveness. How are we to set about it?

Students who enter the field of mystical study are sometimes confused, because they are unable to grasp the fine differences in this study. They expect some physical phenomenon to come out of some physical effort, and their patience is tried when they attempt to bring a physical manifestation of something where it does not exist. It is only by perceiving those vibrations which lie be-

yond the physical sphere that we begin to reach the threshold of understanding which will benefit us. All the exercises which are contained in the Rosicrucian teachings are conducive to bringing this state about, and if one systematically and practically applies those things and accepts them, he gradually gains a little at a time, until step by step he begins to find there is a functioning in his being that he had not previously had. Such is psychic experience, the understanding of what lies beyond the limits of our physical perceptive organs. Therefore, let us give ourselves an honest appraisal to see what we have gained in terms of what we have done. Our tendency is to interpret our psychic perceptions in terms of our understanding, our need at the moment.

We all have our aspirations, desires, aims, and loves. How are we to acquire them, and how are we to fit into the universe of which we are a part? We have to utilize that which we are learning for a constructive purpose. All of you in the higher degrees of the Order have studied and practiced the exercises of projection. Have you ever tried to project yourself into a nonphysical condition? If you love music, have you when listening to a piece of music, which is entirely beyond the realm of physical comprehension except by means of hearing, attempted to project yourself into the music? If you have not you have missed a great deal in psychic experience. Utilize these things. After all, the true values that lie about us are not those which can be judged in terms of dollars and cents. By projection you will find how much benefit you can gain; and you will find you are working toward an ultimate knowledge of the Cosmic. The Cosmic Mind, let me repeat, does not perceive perspective as being always before it. You and I are a part of that Cosmic Mind, and therein lies the answer to life.—A

Forty Years Ago

This active cycle of the Order in America will unofficially be forty years old during the year 1949. In observance or commemoration of this fact, it has been decided in the Extension Department that a special extension program be put into effect for this year. The year 1949 should in many ways be a momentous year in the history of this juris-

diction of AMORC. One example: 1949 will be the year of the completion and dedication of a new Supreme Temple, which the members of this jurisdiction are helping to make possible. All members will feel a personal pride in the new temple which is in reality a representative of the heart of the Order.

Also in 1949, we should think back forty years to the year 1909 when the first Imperator of this jurisdiction, the late Dr. H. Spencer Lewis, made his first trip to Europe for the purpose of contacting Rosicrucian officials, with the eventual purpose of establishing this active cycle of the Order in the Western world. At that time the Rosicrucian Order, as it exists today, was only a dream in the mind of Dr. Lewis, who alone had the foresight and the determination to take the initial step by which the organization could be established, and would grow to be what it is today. For the following thirty years Dr. Lewis gave his full time, energy, and efforts to this one purpose. He saw, through a period of thirty years and in the face of what many times appeared to be unsurmountable problems, the organization become an established activity, perpetuating the true, ancient ideals and principles of the Rosicrucians. The year 1949 will represent ten more years since his transition, in which the organization has been able to continue to expand and extend its functions, activities, and membership upon the foundation which he established, and under the leadership of our present Imperator, Frater Ralph M. Lewis.

Based upon the event of the dedication of our new Supreme Temple in 1949, and in commemoration of the midsummer of 1909, forty years ago, when Dr. Lewis first contacted Rosicrucian authorities in France, it seems most appropriate that the year 1949 be dedicated by every member to an outstanding growth and expansion of the Order. With this in mind, a special communication has already been forwarded to all Lodges and Chapters, District Commissioners, and Sunshine Circles with suggestions on how every member can do his part in making the extension of AMORC and the increase in membership in 1949 the greatest of any year in the history of the Order.

From 1909 to 1916, a period of seven years, Dr. Lewis worked for the actual institution and establishment of the Order in the

Western world. It would be most appropriate for us to begin with the year 1949 to think likewise of the next seven years as a period of new growth and the establishment of greater and more extensive activities than have existed in the past. Is it too much to consider, for example, the aim of doubling the membership of AMORC in this next seven years? Does this sound like too ambitious a task? I am sure that it is not as difficult nor as ambitious a plan, nor does it seem more unsurmountable, than were the problems and difficulties that faced Dr. Lewis in 1909 and for the seven-year period following that date. Will you do your part in this plan? Success depends upon your doing your share.

We are sure that every *Forum* reader will be glad to do his part in this program. Furthermore, in view of the fact that this is, in a sense, an issue of *The Rosicrucian Forum* which is different from the usual, it seems a worth-while experience for newer members, as well as for older ones, to have reproduced here at this time a few articles taken from the very earliest issues of *The Rosicrucian Forum*, and concerning subjects which are always of interest to Rosicrucians.

The following four articles, therefore, are reprints from Volume I and II of *The Rosicrucian Forum*, and written exclusively by the late Imperator, Dr. H. Spencer Lewis.

Cosmic Consciousness

Let us spend a few minutes today in consideration of the marvelous benefits that come from Cosmic attunement. Sometimes I become disheartened when I read the letters from those who are new on the Path and are just learning to understand the principles and laws of the spiritual nature of man. Every little obstacle that arises in their lives constitutes a problem which they seem fearful about overcoming and they seem to magnify the importance of the problem and always seek some help of a specified nature. How I wish I could talk to these members for just a few minutes and point out to them the futility of specialization when it comes to any consideration of their personal problems. One man seeks to change his position, or may be out of employment and is now face to face with his own desires to have a different or better occupation. He looks upon

his problem as being a specific, separate, independent thing that is in no way related to his general life affairs. The next person finds a physical condition of some kind and this he magnifies into a monumental entity disassociated from all other affairs in his life. And so I might go on and enumerate a thousand kinds of personal problems that constitute obstacles to peace and happiness, health and prosperity, in the lives of different persons.

The one who is ill feels that he needs the special assistance of a special expert on health. This is because he has made his problem a specialty. The one who is puzzled about a problem in business believes that he needs the help of some business expert because he has made a specialty out of his little problem. And so we might go on and say that the thousand problems found in a thousand different letters are viewed as a thousand separate specialties or distinct situations so unassociated with any other problems in life that they must be solved through special advice and attention.

Now the truth of the matter is that Cosmic attunement would help all of these persons solve their problems because the Cosmic is all inclusive and, viewed from the Cosmic point of view, all of these one thousand problems are merely phases of the one and same problem. Cosmically speaking, there is no difference between a condition of the body that is classified as ill-health and a condition of the social, business, or the financial world. Any situation that is an obstacle to peace and happiness is merely a problem no different from any other so far as the Cosmic is concerned.

The great lesson for the new student on the Path to learn is that by developing the Christ consciousness within and by attuning with the Cosmic principles, the entire being of the person, as well as his whole worldly contacts, and all of his personal problems are lifted up into a spiritual completeness that places them beyond any earthly category and breaks down all of the classifications and distinctions with which man has surrounded himself.

The new student should learn that by taking his problems to the Cosmic, not in their earthly details and with their special names and titles, classifications, and limitations, but in their broader sense as mere

obstacles to happiness and power, he will easily find help and Cosmic inspiration in the form of practical guidance.

In the first place, we have found in thousands of cases in which we help our members that the real cause back of their problems is not in the little details that they present in their letters but in the lack of spiritual and Cosmic attunement. Consider the first problems that come to you in the work of helping the members. For instance, there is the one who appeals to you because his health at the moment is below par or abnormal in some way. He writes to you and talks to you and tells you of the symptoms and of the outer manifestations. He very likely tells you the name of the disease by which the doctor has classified it. He may even go so far as to tell you the specific remedies that some doctor has recommended. All of this means nothing to you and it should mean nothing to him. By whatever name his physical condition may be designated in medical science and by whatever symptoms he may examine his condition to localize or classify it, the one outstanding fact remains that his whole being is out of attunement with the Cosmic. Complete Cosmic attunement would immediately eliminate the cause and, therefore, eliminate the manifestation of it, and no further consideration would be given to either symptoms or terminology. Consider also the man who is concerned about his business occupation because it is unprofitable, changeable, undesirable, or something else. We need not be concerned with who his employers are, or who they were, or what his occupation was, or the salary he received, or any of these details; for if the man is improperly employed, or unhappily situated, or out of employment entirely, the real cause is due to his being out of Cosmic attunement. The sister who writes to you and tells you of the unhappy social life that she has, or of the problems she has of a domestic nature, need not go into all of the details and tell you of every cross word that has been spoken or of every little problem in her care of the children and the home. If her home life is not peaceful, beautiful, and happy, it is because she, at least—if not the others in the home—is out of Cosmic attunement.

You know that in taking care of these problems, our first effort always is to bring

the person back into spiritual attunement with the Cosmic. We cannot do anything for them until that is done, and we know that in seventy-five per cent of the cases the moment we begin to attune these persons with the Cosmic, and bring the Cosmic in attunement with them, a change begins to take place in their problems. From then on, matters move rapidly and we find that the desires of these members become fulfilled, conditions change, and all of the outer manifestations are gradually modified.

But why would it be necessary for us to do this for the student when he is more capable of doing it for himself than anyone else? I know that it is because these students either do not know what to do, or, as is the common trait in human nature, they place faith in someone else and rely upon external help. I suppose we can never completely eliminate the old trait in human nature to rely upon some superior person or group of persons, or on some specialist or experts to do for us what we could do for ourselves. That is, we cannot eliminate it except by training the persons to have faith in their own abilities and powers. With the student just starting on the Path, it is rather difficult to help him master his own conditions through the use of his own powers and that is why he so generally leans upon the organization or upon the higher members and officers. But we must be mindful of the laws and principles involved and remember that continuing to do for these new members, and continuing to help them without pointing out how they could do the same thing themselves, will tend to increase their dependability upon others and fail to teach them the lessons that they should learn. Let us, therefore, make it a practice not to help these members without at the same time pointing out to them how they themselves can do the same things that we do, and do them more efficiently.

There is in each of us the Christ consciousness and it only needs awakening in order to serve us well. We must make ourselves at one with this Christ consciousness and become spiritualized in every sense if we want to keep in good health, prosperity, and happiness. Point out to each member to spend some time of each day, even if it be only five minutes, in turning his thoughts inwardly to the heights of transcendental attunement. By forgetting all worldly things, even the

worldly personality, and eliminating the outer self, the outer name, the outer environment, and all of the outer contacts, and becoming just a pure spirit of infinite good, love, happiness, wisdom, and power, the whole being of the person is bathed in sublime power. This purges the life, for the time being, of any of its problems and gives the soul and character strength to meet any obstacle and at the same time eliminates all of the weaknesses of the flesh and all of the conditions that are annoying or troublesome. Silent meditation of this kind is the greatest asset that everyone has in his life, for it is the privilege to become one with God, with the God consciousness, and with the spirit of Christ in the Cosmic that has been given to man as the greatest benediction of the Divine Mind. Teach the members to use this and to go into the silence at least one period a day, and they will find that not only are their problems solved but many others are prevented from coming into their lives, for where goodness, love, and Cosmic peace abide, there can be no sorrows, no grief, no pain, and no unhappiness.

Reprinted from Vol. I, No. 1—Page 4.

The Soul Entering the Body

Among all our members in the various degrees there is constant consideration of the great mystery of the coming of the soul into the human body. After all is said, there really is no greater mystery in all of life than the uniting of the soul with the physical body. When that mystery is thoroughly understood, the one great mystery of life, which is commonly called *death*, is also understood.

Perhaps the most interesting feature of our teachings, in connection with the soul, is the very positive statement that the soul does not enter the human body until the birth of the body, or when the newborn body takes its first breath. Years ago, when our first lectures were given to members in the first lodge of the present cycle of the work under my jurisdiction, this statement regarding the soul's entrance into the body was very surprising, and I recall very clearly the challenge that was made by a great many learned members, especially physicians and scientists. Since then, however, there has been almost a universal acceptance of this fact by thousands of investigators, and AMORC is

not the only metaphysical or scientific organization today that teaches the same truth.

In discussing this point, let us ignore, for the time, the fact that the soul in each human being is only a segment of the universal soul and not a separate, independent soul. In other words, the population of America may be a hundred and fifty million persons, but that does not mean that there are a hundred fifty million or more souls. There is but one soul throughout the whole universe and a segment [essence] of that universal soul is in each human being. All this we may explain at another time in more detail, but for the present argument we will look upon the segment of soul that enters the human body as a soul-personality. Of a distinct nature, the soul is composed of a spiritual essence emanating from the Cosmic, and is, in fact, a higher rate of vibration than any other part of the universal spirit essence that pervades all space. The soul carries with it into the human body a separate and distinct memory that has always been attached to the soul, plus a number of experiences or convictions, beliefs and principles, which constitute its character or personality, including certain abilities, tendencies, habits, and faculties that are especially developed. In other words, if we look upon the soul as being a spiritual body, we would say that this body has a memory in which a vast amount of knowledge is retained, which it has acquired through experience and Cosmic instruction, and it has certain faculties or tendencies and abilities, such as the ability to paint, or play musical instruments or sing, or write well, or invent, or do other things that it has learned to do very well through past experiences. This combination of a spiritual body, with memory and faculties and certain experiences, constitutes a complete body in itself. The recollections retained in the memory, along with the knowledge held there and the abilities and characteristics of habit, form the personality or character of the spiritual body so that no two spiritual bodies are precisely the same except in regard to the spiritual essence which constitutes the vitality or vital force.

In this regard we may say that the soul [with its attributes] is just like the average person we meet. No two persons are precisely alike, except in regard to the vital essence that animates them. Each has a dif-

ferent memory in which is stored more or less knowledge coupled with experiences, abilities, faculties, and habits, and these things expressing themselves through the body constitute the personality of the persons we meet. A musician is one whose musical abilities are especially developed and manifest themselves so distinctly that the personality of the person is that of a musician. The same is true of the artist or the mechanic, the one with the mind trained in law, the physician, or anyone of the many other classifications of character and personality. There is only this one distinction that must be made, and that is that the spiritual body of each person is not contaminated in any way with evil habits, evil thoughts, or evil practices and abilities. All of the habits, abilities, and faculties possessed by the personality of the soul are good and constructive, beneficial and harmonious with the Cosmic constructive principles. With the physical persons we meet, however, there is the combination of the spiritual body inside, with all of its good tendencies and habits, and the physical body outside, with its brain and physical faculties having physical habits that may be good or evil, constructive or destructive. Therefore, the persons we meet on this earth plane are a combination of two bodies, one essentially good and the other neither good nor bad, but struggling between the temptations and evils of the physical world and the goodness that urges itself from within.

Now this spiritual body or soul does not enter the body of the child until it takes its first breath. The ancient belief that there was a soul in the human embryo from the moment of conception, or especially from the moment of so-called quickening of the body, is purely a false belief based upon ignorance of what actually occurs in the development of the human embryo. The whole belief that at the so-called quickening the soul entered the body, was simply an attempt on the part of mothers, and possibly physicians and students of the mystery, to explain why the small lifeless body suddenly became active and appeared to be quickened with some new energy, which it did not have. Science revealed long ago that this quickening of the body was but a natural result of its physical development. Up to the time of quickening, the little body was not developed enough in

strength or size, or in its form or relationship to other organs with which it was quickened, to be able to have independent motion. Common sense will tell the rational mind that somewhere between the period of conception and birth the body of the embryo would finally become developed enough to be freed from its attachment to its environment and to be able to move as a more or less independent body should move. The degree of movement and its strength of movement may clearly indicate its vitality and the vitality of the mother, but it in nowise indicates the presence of a soul.

Another peculiar belief is to the effect that the embryo must have a soul within it in order to develop and grow. The whole biological and ontological process reveals that this is an erroneous idea, for the development of the physical body is in nowise affected by the presence of the soul. The soul in man's body is a separate category from the physical processes that are going on within the physical elements that compose the body. Even at so-called death, when the soul admittedly leaves the human body, the physical body, as a combination of physical elements vitalized by its own physical energy, does not cease to function or carry on. From the moment of so-called death there is a continuation of physical processes in the flesh of the human body, or all physical bodies, that clearly proves that a form of energy of low vibrations is still in every cell of the body and carrying on the natural processes in accordance with the cycle of life. These processes after so-called death tend to disintegrate the body, but disintegration itself is a process and requires energy and not the lack of energy or vitality. A breaking down or destructive process requires energy the same as a building up or constructive process.

In the case of the unborn body, the constructive vitality and energy used by the embryo to build up a new body is the vitality and energy of the mother's body. If the presence of the soul in the unborn body would be the power that creates the unborn body, then the fact that the mother is partially starved, undernourished, or sick would not affect the development of the unborn body. But we know that the reverse is true. It is the mother's vitalized blood and energy and high spiritual essence that cre-

ates the physical body of the child, and to the same degree that she is nourished and kept well and strong, will the new body be formed of good size and healthy nature.

The whole purpose of the soul in man's body is not merely to keep the body physically alive but to give an independent existence to the physical body and to make of it a living being, independent of any other living body. Until the child takes its first breath, its own lungs do not function, and it does not begin to vitalize its own blood independent of the mother's blood; therefore, it does not begin to be an independent being until it has taken its first breath and has vitalized its own blood. It is with the intake of this first breath that the soul enters the little body completely, and we have a new combination of body and soul, or a physical body and a spiritual body.

All of the ancient words for soul are words which mean breath, and from the earliest times, the word *soul* has always been associated with the breath. Please bear in mind that the word *soul* was not invented by scientists or physicians, but by mystics. In other words, it was not a word that was necessary to those who were studying the physical, material part of man, and even many of them today do not talk of the soul of man or claim to know anything about it. The conception or the idea of a soul in the mind of man began with the men and women who were interested in the spiritual side of man's nature, and to them the revelation from the Cosmic came, which associated the soul with the breath; therefore, in hunting for a name or a word that would express the idea of the soul, they used the same word that meant a spiritual or Cosmic breath. That is why we read in the Christian Bible and in the Jewish and other writings that after man's physical body was formed and was complete, the breath of life was breathed into his nostrils and he became a living soul.

Although these early mystics probably did not understand fully all of the processes involved, they, nevertheless were convinced that the soul entered the body through breathing and that at so-called death the soul left the body like a breeze or a breath of air, rising from the mouth or nostrils and floating into space. This is one of the oldest beliefs known to man in regard to his spiritual nature.

Every physician, and everyone associated with childbirth, knows that unless the newly born child can be made to breathe instantly and breathe deeply, the child may not live. No matter how well the little newborn body is developed or how well it has been nourished through the mother, unless it immediately starts to breathe, there is danger that within a few moments it will cease to live. The vitality from the mother's body cannot keep the newborn child alive more than a few minutes, and the most welcome sound to a mother, a physician, or a nurse is the first cries of the child, for these clearly indicate that the child is breathing and through crying it is forcing its lungs to work, and this insures vitality. For this reason it is often necessary for the little body just born to be slapped and rather roughly treated for a moment or two in order to arouse the lungs into action and to cause the child to breathe.

Another point raised by some who have studied this matter carefully is the fact that a child may be born a few minutes after the death or transition of the mother and still live. As I have said above, transition means a separation of soul and body, and it does not necessarily mean the immediate cessation of all vital energy in the physical part of the body. A few minutes must elapse after the separation of soul and body before the blood in the vessels of the body will coagulate and cease to flow properly. This coagulation, or change of vitality and activity in the human body, does not take place suddenly and in all parts of the body at the same time, but proceeds from the extremities toward the center of the body, as for instance, at the hands and feet, and forehead, and inwardly until the abdomen or torso of the body is the last part to become fixed in so-called death.

The body of the unborn child, contained within a special protective and creative environment, would be the last part of the body of the mother to succumb to the process called *death*. The mother may, therefore, be unconscious and the pathological condition called *death* may be affecting her hands and feet while the unborn body of the child may still be vitalized and its heart beating with the warm blood that has not begun to coagulate. This condition may exist for a few minutes after the transition of the mother; the child may be born, therefore, during

these few minutes, and be actually born of a parent who has passed through transition. But unless this child can be made to breathe instantly and to vitalize its own blood, it cannot continue to live even if it retains its umbilical connection with the still warm blood of the mother's body.

The result of the ancient belief that there was a soul in the unborn body can be found in many legal phrases and laws of various countries and courts. Up until a few years ago, the belief has been that any injury to the physical body of the embryo, even in the earliest stages, consists not only of an injury to a body but an injury to a young soul. Therefore, this has been considered as murder. Any process or accident, any cause of destruction of the little embryo constituted a crime against the unborn soul. In many states of our country today this is still believed to be true, but there is a tendency on the part of many jurists, as well as many physicians and scientists, to modify the fact, in that any willful injury to the least part of the physical body of an unborn child or of any part of the physical body of a human being is a crime against nature's process, and is one which the Cosmic considers just as profoundly as it would the destruction of a full-born or full-grown physical body.

Another interesting point upon which many members seek light and knowledge is regarding the selection of a body on the part of the soul-personality as a place for its residence. If each physical body is a mansion for a soul temporarily here on earth, by what law and by what system are these mansions selected? This is a subject which I will take up with the members in our class of analytical discussion at another time. The important point to keep in mind is that the soul in man is the real part of man and that the physical body is, from the moment of conception to the ultimate moment of transition, a specially made body merely for the residence and service of the soul, and that aggrandizement of the body or its enlargement to a significance greater than of the soul within in its importance here on earth is a miscomprehension of man's actual existence. Such a situation leads to not only a denial of the greater things in life but it also opens wide the doorway to the continuous suffering of physical conditions, which would and could not exist if the soul were considered the real

part of man and the body merely as *its instrument*.

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Similarity Between Macrocosmos and Microcosmos

Matter consists of molecules, atoms, electrons, and protons (positive electrons).

Creation consists of galaxies, universes, suns, and planets.

A congregation of electrons and a proton is called an atom.

A congregation of planets and a sun is called a universe.

A congregation of atoms is called a molecule.

A congregation of universes is called a galaxy.

Every atom consists of a central positive charge called a proton, around which revolves one or more negative charges called *electrons*.

Every universe consists of a central positive body called a sun, around which revolves one or more negative bodies called *planets*.

Since the electrons revolve around the protons, they are kept in proper relation to each other by their velocity of rotation developing sufficient centrifugal force to just balance the cohesive attraction of the proton.

Since the planets revolve around the sun, they are kept in proper relation to each other by their velocity of relation developing sufficient centrifugal force to just balance the gravitational attraction of the sun.

The positive body, or sun, is the source of heat, light, etc.

The positive charge, or proton, is the source of radioactivity, etc.

From all of the above, is it not reasonable to conclude that, in the same manner as a congregation of molecules constitutes physical matter, a congregation of galaxies constitutes supermatter, so gigantic in dimensions as to be, apart from deductive reasoning, entirely incomprehensible to the finite mind of man.

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The Secret of Psychic Development

This brings me to a point that I have been trying to work out for some months. It really constitutes a problem. I have been trying to figure out how I could explain to each of you one interesting principle in connection with the spiritual and psychic development. I remained in my sanctum one night till a very late hour trying to draft or word a complete and understandable explanation of this principle and after writing many pages and tearing them up and trying it again, I finally found, long after midnight, that I was getting nowhere in my attempt, and that I had produced nothing that had not already been explained in earlier lectures in the various degrees. Still this problem faces me and I am going to make an explanation now that I believe is as understandable as I can make it in English or in any language. The problem really is to convey the thought from my mind to your mind and to do it in a way that will leave no room for doubt or misunderstanding.

What I want to make plain to you is this: That just as what we read, hear, see, and comprehend in a mental way constantly adds to our mental development, so in the same manner do certain things that we read, hear, or sense, tend to develop the spiritual part of ourselves. Now, you will notice that I am making a distinction between the mental development going on within us and the continuing of spiritual or psychic development. Of course there is the purely physical development of our body constantly going on also. The food we eat, and what we drink, and our exercise, sleep, breathing exercises, and various other things, including the climate, the color in the sunlight, the warmth or heat of conditions around us, coldness, and many other magnetic and subtle conditions of which we know very little, have their effect upon our physical development. Some persons are far more susceptible than others to the peculiar conditions around them, and that is why we find that some people must take a sea voyage, others go to mountains, and others to valleys or dry or moist places, in order that their physical bodies may develop properly.

There are some persons who cannot continue in good health if they work near or

live close to electric powerhouses, or places where there are strong magnetic or electric currents, and there are others who cannot live where there are certain odors which many of us would not even recognize or detect. I am not going to elaborate upon the many conditions or things which can affect our physical nature and body. When it comes to the mental development, we find that there are even many more subtle or invisible and unnoticed conditions and elements which greatly affect the mental make-up and mental development of human beings. Most of the time we are absolutely unconscious of how our mental development is progressing and what is affecting it most of all.

Since the popular development of the science of psychoanalysis, we have learned through these specialists how greatly each one of us has been affected mentally, and indirectly physically, by thoughts and impressions, ideas and mental elements which we hardly realized in a truly objective way. Sometimes, we are surrounded by persons who have a strong fear complex or who are of a depressive or pessimistic nature, and their viewpoints and expressions, although seemingly unimportant to us, gradually affect our own mental development and leave a condition that we do not know exists until some expert discovers it and shows that it has been affecting us for some time. When it comes to the spiritual or psychic development within us, there are even many more subtle and intangible elements which greatly affect this inner development and make it difficult for us to discover what these things are.

Now I want to call your attention to one or two very self-evident facts which you may never have given sufficient thought. The only way in which we can judge of our physical development and physical condition is by physical standards. We can only judge of the health and condition of the physical body by physical symptoms and physical indications. In other words, we have to judge the body by material standards and tests. We must use the scales to determine the weight of the body, we must use the sense of touch to determine the pulse beat, we have to use chemical processes to analyze the blood and other serums in the body, and we find that we have to place ourselves in the material-

istic or physical frame of mind in order to judge our physical development. Spiritual and mental standards will not reveal to us the condition of the physical body. When it comes to testing the mental development within us, we have to lay aside the material, physical standards and use a new set of standards and principles.

The mental development can be tested and understood only through mental tests. The man with the strongest physical body may have the weaker mental development, and we very often find that a person who is unusually developed in a mental sense has neglected his physical body. From a purely physical test he would be below par, but that would be no measurement of his mental standard. If all this is true regarding the mind and body of man or the brain and body of man, it is certainly more true of the spiritual and psychic part of man. We cannot possibly judge the spiritual or psychic development going on within us from a purely physical point of view.

It seems to me that this matter should have been well understood by all of our members in the lower degrees, but it has been overlooked by them, and I think it should be emphasized more prominently in the degrees of our work. The spiritual and psychic development going on within us is aroused and fed, nourished by certain experiences and certain knowledge that creates certain beliefs and convictions in our consciousness, and much of this can occur without our being wholly aware of it.

Consider the man, for instance, who finds that he has an interest in ancient history and proceeds to buy or read many books dealing with ancient history. He discovers, perhaps, as he reads, that he has an increasing interest in such a subject and will go out of his way to get a new book or to find one in the library any day or night so long as it promises to reveal some more facts to him regarding the lives of ancient people or their activities. He may do this for a year or several years without telling anyone about it or without thinking that he is doing anything else than enjoying and indulging in something that gives him a great deal of satisfaction. Perhaps a few years after he has read everything available, analyzed, and read other books commenting on ancient history, etc., one of his friends in talking with

him about history, or a professor of history in some university in discussing ancient history with him, will discover that this man who has been reading so many books on the subject has developed an unusual knowledge and comprehension of ancient history. Then it will be revealed that this man who has been doing so much reading merely for the sake of pleasure or to pass interesting hours away, has been developing himself into an authority and a well-trained specialist in ancient history.

Perhaps in discussing ancient history with the professor of the university, the man himself will be surprised to find how many thousands of facts he has stored away in his mind and how quickly they come to hand when he wants to repeat them or refer to them. And this man who has been merely reading for the sake of pleasure discovers that he has been developing himself into a specialist and that he has a special method of development that he did not know he was building up in his mind. Many men in indulging in their hobbies with radio, photography, chemistry, or perhaps carpentry or mechanical things, do not realize that they are gradually building up a certain degree of mental development pertaining to that subject.

Now this same thing is true in regard to spiritual and psychic development. When we take even the ordinary book containing an interesting story such as Bulwer-Lytton's *The Strange Story*, or one like Marie Corelli's *Life Everlasting*, and read it through carefully, we may think that we are mentally acquiring some interesting facts and that otherwise we are simply enjoying a fascinating story that gives us food for thought. We do not know or stop to realize that as we are reading, there will be certain words or phrases, or certain ideas which the mind will grasp and transfer to the inner consciousness as food for the spiritual or psychic self. This transfer occurs so unconsciously, or rather in such manner as to make it unconscious to us, and the development of the spiritual self proceeds so gradually that we do not know it is going on.

The lessons of our work are prepared carefully so that the student of them will benefit in three ways. First, through the instructions regarding the care and development of his physical body, the prevention of disease, the prevention of violation of natural laws

that would bring disorder or inharmony in the physical body, etc.; second, the building up of the mental knowledge and standards of the brain and the intellect so that he will become more familiar and better acquainted with the important truths of life; and third, so that he will be feeding spiritual and psychic food to the spiritual and psychic part of himself and awakening, nourishing, and fostering that development without any special effort or without any delay.

One of our students, therefore, in reading through one of our monographs is carrying on a triple form of development. It is easy for him to test the physical development that takes place if he relieves a physical condition that is wrong and thereby improves his health. He will not know, however, to what complete degree he has gradually improved his physical body until he makes some definite physical tests. In this same way he is conscious to a small degree that he is developing the mental part of himself. He is quite satisfied with the knowledge that he has added more facts to his storehouse of wisdom, and that some of these are practical and useful in everyday life, and others are just inspiring and beautiful. But he will never know just how completely he has developed the mental and intellectual part of himself until he applies some mental or intellectual tests. This may come about through his acquaintanceship with some very learned and well-informed professor of metaphysics or psychology, and in discussion with this person he will realize that he has acquired almost as much knowledge as this other man who has spent many years in study. Or, he may find himself called upon some day to give a lecture, to teach a class, or to write some magazine articles, or perhaps write a book, and then he will be surprised at the vast amount of knowledge he has gradually built up in his mind and consciousness through the lessons. Until such a time comes for a very definite test of what he has mentally acquired, he cannot be sure of what mental benefit the lectures have been.

We constantly read in our correspondence from members that something of this kind has occurred, or that a member has spent an evening reviewing his life as it was before, and in the light of conditions since he joined the Order, and discovering a great change in his thinking and in his other activities as a

result of the mental development that has come to him through the lessons. Then they write to us and say that they are surprised and astonished, and only wish they had started studying such lessons many years ago while younger and while the mind was not so full of false information.

When it comes to the spiritual and psychic development that is going on within our members, we are face to face with a problem. It is only when the members test this inner development with spiritual or psychic tests or standards that they really discover how much development has actually taken place. The true psychic or spiritual development of a person cannot be tested by experiments just made for the purpose of seeing only what has occurred, for such tests are never sincere and never actually bring the psychic or spiritual development to the front. The psychic or spiritual part of ourselves is not inclined to exert itself and use any of its highly developed powers in any insincere or half-hearted test that might be made. It does not like to be frivolously tested merely for the sake of a test any more than any one of us would like to have someone come and say that they are going to give us a mental test and ask a lot of questions or display mental problems. Such a test would not actually reveal what we knew any more than would any score on these mental tests that appear in the daily newspapers with questions about ancient history, mathematics, modern history, geography, etc. We might not be able to answer one tenth of these questions and yet that would not prove that we were mentally undeveloped.

The only time that the true psychic and spiritual powers within us give a perfect manifestation and a reliable demonstration is some real and actual need for these powers to manifest themselves. This may come about through a great desire in an emergency to reach some distant person who is suffering or has been injured, or it may come about through our desire to save some person who is in distress. It may come about through our desire to commune with God in a sincere and most sacred manner, or it may come about in many ways that are absolutely necessary and highly desirable. In such a case we have a reliable indication of the development going on within us. But it

cannot tell us about all that has taken place.

Each phase of our psychic and spiritual development requires its own channel of expression at the right time and in the right manner, to reveal itself. I think that this should be made plain to all our members, and they should realize, therefore, that they cannot judge the spiritual and psychic part of the lessons by looking at them from the purely mental point of view any more than they can judge the mental by examining the physical. We all know also that even though a member cease to study the lessons for a few weeks or months that the psychic and spiritual development started will continue, but it soon needs more nourishment, more help, and if the student does not continue his reading and his study, he stops his spiritual and psychic development. On the other hand, he who studies books or lectures that deal only with the mental explanation of psychological or metaphysical principles, and do not contain any carefully hidden and properly worded thoughts for the spiritual and psychic development, will find himself building up his intellect with a mass of facts that may make him a brilliant student of theories and philosophy without giving him any real psychic or spiritual development.

It is in this important factor that the carefully prepared and subtly devised systems of the Rosicrucian work is superior to every one of the other schools of philosophical or metaphysical study. I can say this just as freely and frankly as any one of you who has discovered it, for I am not paying myself a compliment or taking any credit in a way that would be void of modesty. I did not invent the Rosicrucian system and I did not discover it by accident, and I am not the founder of the Rosicrucian Order, or the one who prepared the original outline of all of the lectures and graded lessons. I have simply added to them and carefully worded them in accordance with a rule and system that has been established for centuries, and I do not take to myself any credit when I say that the present Rosicrucian system of instruction is the most superior one in the world.

Now I think I have given you something to think about, and I am going to see that this appears in the *Forum* also, for I want all of the members throughout our organization to have this knowledge. Think over

these pages and you will soon realize that this explains why you are not always conscious of the development that is taking place within and why the lessons are graded the way they are, and how it is that as you reach each higher grade, you suddenly discover that you are able to do things that you had found difficult to do in the earlier Degrees. You will also realize that there is a great amount of stored up psychic and spiritual power within you that is ready and in reserve for any real application when the proper time comes, or the need for it presents itself. This is your great protection, your great blessing, and the thing that you have wanted ever since you became interested in this work. It behooves you, therefore, to keep on with your studies and keep on with your work and experiments, so that you keep this inner psychic and spiritual development progressing without interruption until at a certain point in your development in the higher Degrees you find yourself ready for the great revelation and the hour of regeneration.

Reprinted from Vol. II, No. 1—Page 24.

Psychic Achievement

Many members ask a question similar to this one: What is the criterion by which we can determine where imagination leaves off and psychic experience begins? In other words, how can we tell a true psychic impulse, an intuitive experience or idea, from merely the free flowing course of our own imagination? The answer is not as easy as the question. It would be similar to asking a child how he can tell whether he is walking or running. An infant or very young child, just at the age to be able to stay on his two legs, cannot distinguish between those two processes any more than the average untrained person can distinguish between two closely related shades of color, or two closely related tones.

In the field of music there are those who are known to have absolute pitch. This means that upon hearing any note they can tell exactly what note it is: not that it is F-sharp or B-flat, but exactly what octave it is and the exact position on the piano keyboard, for example. A person possessing this ability does so partly by an innate potential-

ity to distinguish the tones, and partly through practice in being able to apply that potentiality.

In distinguishing between elements of one's own thinking, such as imagination and psychic impulses, there is the same personal knack or ability that enters into the individual's potentialities and experience and leads him to determine what might be only imagination, and what, an actual impulse. No fine rule can be set down by which we can measure the difference between these two things any more than a measurement could be set up to determine how an individual could develop absolute pitch. There are, however, certain standards by which we can be our own judge, and in the final analysis it is our own judgment which must eventually stand. One test—an important test—is to determine the effect on the character of the person who claims to have had the psychic experience. If a person is improved in character by these experiences, then it is justifiably certain that the experiences were legitimate. An ideally adjusted individual fits into the Cosmic scheme, and in so doing he functions rightly, both in a moral and in a social sense, in the limitations of human society as well as in the whole Cosmic expanse of the universe.

We might say, therefore, that a fundamental step in acquiring the ability to distinguish between imagination and psychic experience is a rule of the good. The good comes first; the rule of man comes second. If we are desirous of obtaining the good, if we are growing and expanding our character for the good of ourselves and of others, then we know that the impulses and intuitions are of a psychic source and truly inspire and enlarge our general selfhood.

When the psychic experience is real, new knowledge or some new fact is gained; or, if not a specific fact, we gain a new approach to a number of things. We may gain an insight that helps us to better organize our thoughts and problems, but the real result—the final criterion by which we can judge—is based upon the simple question: Do these impulses, ideas, and intuitive urges make us better men and women, better Rosicrucians, better citizens of the world and of our community? Do they add worth-while traits to our character? Conversely, if what we claim to be psychic impulses simply cause us to

gossip about our own achievements, to tell younger members how much we have advanced, and if they merely produce errant ideas and unfounded statements, then we can be sure that they are not based upon true psychic insight.—A

Self-Control

Self-control might be defined as the ability of an individual to direct consciously all bodily activity and mental contents. It is a process extremely difficult to master, but when mastered, it brings an assurance and a sense of self-confidence which is all-important in giving the individual the capacity to look about him at all situations in life with an appraisal that is, in itself, a step toward a solution of problems.

Self-control does not mean that a person must fasten his whole existence to a fixed routine, such as trying to abide by an impossible budget. It means direction—intelligent direction that causes an individual to weigh all circumstances. Self-control includes the ability to take into consideration the purpose of emotions in one's life. It causes one to distinguish between merely an emotional impulse and reason, and to attain a rational approach to life's situations. If everyone would give more attention to the development of self-control, each would gain some degree to a better regulation of his entire life.

We, as Rosicrucians, are interested in self-development, in our improvement, and the better understanding of our place in the scheme of things, but we must never lose sight of the fact that self-development follows self-control. Concentration is taught to us in the early lessons of our teachings as a means to modify conditions which we want to change—a means by which we can gain knowledge and understanding. But it is obvious to any serious thinking person that no one can master the art of concentration when his entire thinking is disorientated, unstable, and confused. If a person has not developed the ability to organize his own thinking, even to the smallest degree, and to control emotional impulses, he will have trouble with developing the ability to concentrate.

It is evident, then, that self-control is a step or prerequisite to perfect concentration. So often we overlook the steps that lead to

the fulfillment of a desire or hope. The child who wishes to get cookies from the cookie jar in the kitchen frequently does not take into consideration the complications of getting on a chair or a ladder to reach the cookie jar. Consequently, failure or an accident or a fall is not the result of getting the cookies; it is the result of not planning the steps necessary to reach them. If each of us would become perfect in the art of concentration—develop its technique to the point where it can be called upon and used—then we must first prepare the steps that lead to the mastering of the process.

To begin with, this is an attempt to organize our own thinking processes systematically and logically, the ability to distinguish between an emotional urge and a true reason for doing a thing. By tireless effort we can control an emotional impulse, organize our thoughts, and make our lives systematic without being monotonous. Such control paves the way for concentration, for meditation, for the ability to hear and heed the voice of the inner self, the voice of intuition.—A

A Special Forum Session

On the evening of November 10, 1948, a special Forum session was held in the amphitheater of the Science Building for members in the San Jose area who wished to attend. The purpose of this special session was to provide the members with an opportunity for direct questions to the Staff, and to hear those questions answered. The Staff who conducted the Forum and gave the answers consisted of: Cecil A. Poole, Supreme Secretary; Frater Joel Disher, Head of the AMORC Research Department; Frater James Crawford, Director of the Department of Instruction; and Dr. H. Arvis Talley, of the Rose-Croix Therapeutic Research Institute. Some of the questions asked and discussed will prove interesting to our regular readers of *The Rosicrucian Forum*. Notes were taken on the questions and answers, and the following is a summary of some of the interesting subjects discussed.

The first question asked was: "AMORC states that astrology is not considered part of the Rosicrucian teachings; yet, is it not true that the book *Self Mastery and Fate With the Cycles of Life* is based, at least in part,

on the subject of astrology?" The answer by Dr. Talley was, in effect, that the book *Self Mastery and Fate With the Cycles of Life* is, in a sense, a law unto itself; that is, it stands upon its own merits and should be accepted in that manner.

The study of cycles has occupied the minds of many people in many fields of endeavor over a long period of time. Cycles have been studied in reference to business, to politics, and to almost any other system of thought which can be divided into any type of arithmetical manifestation. Cycles naturally constitute a law which seems to be a part of the Cosmic scheme. Day and night, the four seasons, and other day-to-day manifestations with which we all are familiar, work on the basis of a system of cycles. It is not peculiar, then, that life as a whole should be covered by evident cycles. Dr. Lewis made a study of this subject, and as a result of his research, brought out the book dealing with the cycles of life, the effectiveness of which can best be proved by the thousands of copies that have been sold and by the many people who have conscientiously followed the instructions therein and been benefited by so doing.

Those who may have been only curiously interested in the manifestation of these cyclical occurrences and who have not seriously entered into their study and application may have found evidences in their own experiences that seem to indicate that the theory of cycles is incomplete. This may be true for the more or less casual user of the system, but those who have made a deep study and carefully analyzed the various periods outlined have found them repeatedly to be effective and direct. Nevertheless, it must never be forgotten that these cycles, as interpreted by Dr. Lewis in this book, are a manifestation of a force or a scheme which is beyond human or finite comprehension. Therefore, it is not peculiar to realize that man cannot master all the intricacies of these cycles. In other words, it is obvious that man, in his finite interpretation of the cycles, will err. While they can guide, it is only through the growth of man's understanding that they can become absolutely perfect.

The second question asked at this Forum was: "Is there any particular reason for using any certain type of candle for exercises in our home sanctums? Are candles

made from animal fats preferable to those made from vegetable fats? If so, what is the reason for it?" The Supreme Secretary answered this by stating that he could see no reason for preferring any one particular kind of candle. The use of the candle in any exercise or experiment is for one purpose alone—that is, to produce a small flame with the minimum of trouble. If that flame can be produced from a candle, regardless of the matter of which it is composed, then the use of the candle has become of value.

For many centuries, in mystical rites, religious services, and rituals of the mystery schools, probably every kind of candle that has ever existed, regardless of where the type of fat or wax that was obtainable came from, has been used without any hindrance because of its physical make-up. In other words, the flame serves its purpose and the composition of the candle is not important.

The next question in this Forum was: "Where is one's consciousness when he is engaged in projection?" This was also answered by the Supreme Secretary. He pointed out that, in order to understand states of consciousness, man must understand that *he* is literally a state of consciousness. As long as we are human beings in a physical body, we will not realize that we exist except through our being conscious of it. In other words, the only thing that we can really prove, subjectively or introspectively, is our own consciousness. Directly, we are actually aware of nothing else in the universe but our consciousness. Everything that we believe we perceive has come through the sense faculties into our consciousness, where it is interpreted. Everything we know of past experience has come through the same channels and makes up the content of consciousness.

Consciousness, therefore, is the individual "I." It is the total content of the objective mind and is the very function of being or of physical living that causes us to be intelligent human beings. Therefore consciousness cannot be described as a physical thing. It is not like a physical organ, such as the liver, heart, or even the brain—it is a state which accompanies our wakeful moments while alive. We are just what the total content of our consciousness is at any time. Wherever our consciousness may be, there, in a sense, we are. Consciousness can be transferred in

the process of projection, insofar as our normal concept of physical space is concerned, but we are always with our consciousness.

The next question brought before the Forum was: "What effect, if any, does a highly nervous physical condition have upon one's psychic development?" Dr. Talley commented upon this question, pointing out that any physical condition does modify to some extent our over-all success in any endeavor. It is wise to face the fact that a person in perfect health is going to be able, or should be able, to accomplish that which he sets himself to do, with more success than if any physical disability exists.

This, however, cannot be taken as an excuse for the failure to try to do anything. Many people have, in spite of extreme physical disabilities, been able to accomplish more than those in perfect health. In such cases, determination, the use of will power, a desire to truly accomplish something or attain an end has offset the physical disability. Many people in perfect health go through life accomplishing absolutely nothing. They have no aim in life. They have no ideals to which to aspire. They simply live a life like an animal, satisfying physical desires, gaining nothing, leaving off at transition just where they began at birth. In other words, their life is a total loss. The person who has the initiative, desire, and common sense with which to accomplish a task will do the best he can in spite of any physical disability.

Nervousness is an ill-defined condition. Some individuals are more subject to it than others. Sometimes it is due to actual physical deficiency; at other times, it is more of the nature of a functional disorder. Concentration is difficult for a nervous person, and the degree to which the nervousness can be overcome usually is an indication of the degree to which concentration can be improved. This is also true in reverse. The degree to which a person develops the ability to concentrate, and thereby directs his energies and attention toward something besides himself, will be in direct proportion to the degree that he becomes better able to control a nervous disposition and temperament. While a nervous condition or any other physical condition, as pointed out, does have its drawbacks in any form of develop-

ment, it is a poor excuse to offer in an attempt to justify any of our inabilities.

Another question presented at this Forum was: "I am puzzled about the difference between *soul* and *mind*. Are they identical? If not, can they be separately defined? Can one exist without the other?" The Supreme Secretary answered this question by pointing out, first of all, that sometimes terminology can be a burden equally as much as it can be a help. Language and words are no more than symbols, and the purpose of language fundamentally is to be able to represent symbolically various things which we wish to express, convey, or understand. The basic purpose of all language is to simplify self-expression; that is, to express an idea by a word is easier than to use some other method of expression. If one word represents a certain idea upon which you and I have agreed, then for one of us to use that word is much easier than to go into an elaborate explanation or demonstration of what we mean.

Sometimes, however, the use of words has a very opposite effect. So many meanings or shades of meanings may be applied to certain terms or similar terms that confusion often arises as to what meaning is in mind. If I use the words *soul* and *mind* indiscriminately, a point will be reached where you will wonder if they are being used to represent two different things or if each represents a synonym for the other. In the English language the words *soul* and *mind* have been used for religious, psychological, philosophical, and mystical significance. Many religions and many schools of thought have attempted to give right definitions to each. In the Rosicrucian terminology we have somewhat distinguished between the terms, but not in too much detail. In other words, we have not attempted to set up a hard and fast barrier as to the exact meaning of these two words.

Generally speaking, *mind* is used in a psychological sense. In the early study of psychology, in the writings of William James, for example, psychology itself was defined and treated as the science of mind. This concept of psychology is still the popular one. Actually, psychology today no longer limits its definition to those exact words. Rather than being the science of mind, psychology is considered more objectively and is usually

defined as the science of behavior. Nevertheless, the idea that mind is something like the brain, and could be segregated and studied by itself, is still the popular conception.

The psychological and the religious meanings have therefore existed side by side, and frequently, in the popular sense, mind as a psychological phenomenon and soul as a religious phenomenon have been used to mean almost the same thing. Soul, however, has usually been defined as something aside from ourselves—that is, it is something that we possess. Mind, on the other hand, is commonly considered to be something that is more privately our own. This is evidenced by colloquial phrases, such as “to make up your mind” or “a mind of your own.” These expressions imply that mind is a state of our most private thoughts or being, something that we ourselves can control. In this sense, mind is conceived as being one’s servant and one’s confidant, while soul is usually conceived as being a more or less illusive thing, something that is not quite so private and that may need to go through a certain process such as is expressed by the commonly known religious phrase “saving the soul.”

Again referring to Rosicrucian terminology, I do not believe that it is important that we attempt to distinguish very sharply or differently between mind and soul. From the study of the Fourth Degree, we learn that a fundamental philosophy of Rosicrucianism is a belief in monism; that is, that there is one underlying fundamental reality which causes the manifestation of all other things. Whatever we may observe in the world, regardless of how many different kinds of things there seem to be, all these things we understand as being a manifestation of one single force. We call this force *nous*. We consider this force as operating in two phases: one, spirit; and the other, vital life force. Spirit is the manifestation of this one fundamental force that causes the physical and material world to exist. That brings about the manifestation of cohesion, adhesion, and other forces that hold material

things together and let them manifest as a unit.

Spirit, then, in our terminology, has no connection with soul. Vital life force, the other phase of *nous*, accounts for everything that is not material, physical, or of a structural nature. Vital life force, or just life force, if you prefer, is what we refer to as the positive manifestation of *nous*, and all things which constitute life itself, its attributes, are manifestations of this positive phase. We can call the manifestations of this phase by various terms—mind, soul, emotions, and any other factor that is not of physical source or composition.

Soul, in our terminology then, is closely related—if not actually the same manifestation—to the vital life force and mind. It is the possessor of personality. Personality pertains to the inner man, to the soul, the psychic or divine being which resides in the physical body and expresses the character which it has evolved through the cycles of time to the present. Personality demonstrates all the qualities which have been adopted by the soul as its own peculiar characteristics. It then reveals the true psychic identity of each individuality.

We modify individuality; for example, we can change our individuality in a beauty shop or a barber shop, but our personality goes on. It is therefore the total content of what goes to make up the soul and soul experience. Mind might therefore be somewhat distinguished from soul in that its content of thought is both conscious and unconscious. All that the soul carries with it from life to life is the underlying part of mind, but also in mind are the objective or current thoughts of the moment. Therefore, to become technical, we might say that our inner self is the continuous manifestation of the soul, whereas mind is a temporary expression of the soul, and at the same time, the medium by which new knowledge and experiences transpire in our being and become a part of our inner consciousness or soul.—A



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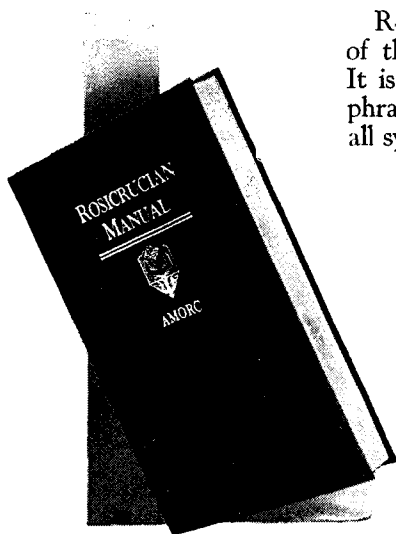
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No. 5

MORNING SONG

Rise with a song this morning
To greet the early day,
For the awakening bird
Warbles his cheeriest lay;
And hearts to beauty wakened,
Like Orphean lyres strung,
Leave not the joy unspoken,
Nor the song unsung.

—From "Tribute to Triumph"
By James R. Guard, F. R. C.

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Greetings!



Dear Fratres and Sorores:

Religionists have a strong and logical tendency to make their faith an all-inclusive guide in life. It is of course commendable for one to try to apply his religious precepts to his daily living, to his domestic affairs, occupation, and general education. Most certainly, there are practical aspects in all spiritual concepts. A religion which fails to improve the daily relationships and conduct of an individual during *this life* adds little to the welfare of humanity.

There are those, however, who exaggerate the practical application of their religion. They are the ones who try to channel all human experience through the interpretations of their own sect. There are some realities of daily life which, in themselves, are devoid of any religious significance. They are not immoral, but rather, they are a religious *neuter*—that is, without such religious values as morals, ethics, and the problem of the immortality of the soul. An example of this is the abstract science of mathematics.

It must appear to every liberal and logically minded person that two plus two can have no more unique or distinct meaning or importance to a Mohammedan than to a Jew or to a Christian. It is quite true that numbers have been assigned esoteric and metaphysical values, as in the Kabala. Such, however, is a use of numbers as symbols for a purpose quite separate from the object of mathematics. For further example, we may assign a mystical terminology to building materials, as lumber, mortar, and brick. That would in no way imbue such objects with an actual mystical content. Further, it would not oblige all persons to have to think of them in the mystical sense in order to derive any benefit from them.

There are, nevertheless, those who frequently refer to the need of a "Christian education." Conversation with them discloses that they do not mean education in Christian doctrines, or the teachings of a Christian sect.

They refer to general education and imply that it should have a Christian presentation. Can education have a Christian or a religious aspect and yet retain its true nature?

The philosophy of education is an extensive subject in itself. Suffice it to say for this purpose that education is the method by which an individual acquires a certain *organized knowledge*. The function and end of education, then, is knowledge. In the realm of knowledge there are included many subjects or realities which are, in whole and in part, quite separate from the content of religion—Christian or otherwise. In addition to mathematics, we might include chemistry, physics, languages, and even music insofar as its technique is concerned.

To Christianize education, as some religious adherents advocate, would mean to impose upon the elements of knowledge a construction such as they should not possess. Why should instruction in chemistry have any different import to a Christian than to an Atheist? To try to inject a religious content into that science is but to distort the truth of its reality.

This erroneous practice of trying to give realities a religious content which they do not have has, in the past, accounted for the "suppression of knowledge." Fanatical religious zealots since Constantine's time have repeatedly damned much knowledge which could be factually supported, only because it was useful to the nonbeliever as well as to the Christian. Under Constantine's edict, the "pagan" learning of the Greeks in fields of the contemporary sciences were damned because they had no Christian origin.

Man has two alternatives: One is to close his mind to all knowledge which does not conform to the dogma of his church, or which does not originate within his church; the other is to accept all knowledge for its inherent worth, namely, the enlargement of human understanding. If man accepts the former, it would mean a gradual decline into

the mental void experienced during the Dark Ages.

The devout Christian, or any religionist in fact, must distinguish between the objective knowledge, the thing experienced or known, and its application. Anything which is known is potential with various applications. From the material or technical point of view, knowledge may have only one application—such as, for example, the numerous laws taught in physics. As natural phenomena, these laws must conform to a specific manifestation or they have no existence. Their being consists of the order which these laws follow, and the Christian can no more alter that order than can the Parsee or Jain, and still preserve the law. However, from the moral or ethical point of view, objects of knowledge such as the laws of physics are potential with various applications.

The final use or employment of any given knowledge constitutes the only way in which religious sects should attempt to *influence* education. Knowledge is intrinsically neither good nor bad, but potentially, in its use by the human, it is either one. Those who would endeavor to catalog certain knowledge as being “Christian” or “non-Christian” would restrict the human mind. They would discourage the advancement of knowledge.

It is a false precept that men and women can be strong in their religious convictions by being kept ignorant of particular information. Such an attitude shows lack of confidence in the moral restraint of the individual. It is an admission that the religious instruction is not strong enough to exercise the proper influence upon the judgment of the individual.

There is nothing evil or non-Christian in the discoveries made in nuclear physics which have made the atom bomb possible. The bomb is an implement of war—but war is wholly a man-made device. The energy of the atom bomb will eventually be so controlled that it can be minutely directed. Then its constructive potentialities can be employed. Any “Christian” education should not be concerned with the further development of nuclear physics, but rather with the *moral enlightenment* of those who have the control of such knowledge.

The Christian education must be concerned with the character and idealism of humanity. The application of all knowledge toward the envisioned precepts of Christianity is the realm of Christian education, and not the control of learning or the control of human experience.

Fraternally,
RALPH M. LEWIS,
Imperator

Spirituality of Women

A soror in Western Canada has asked to address our Forum. She rises to say: “It appears to me that women and womanhood are overlooked in spiritual matters. In reading the Christian Bible, one might reasonably conclude that there were only men in Heaven—at least so far as any importance being attributed to women is concerned. We often hear of Father, Son, and Holy Ghost. Why not Father, Mother, and Child? Is it because the woman is held to be the negative of the two sexes and, therefore, the lesser? If there is anything positive in creation, surely it is motherhood.

“In our present monographs, dealing with the definition of God, God as Father, is stressed as it is in so many other places. Has not a great void been caused, when the motherhood of God is left out? The thought of God, as Father, leaves me a little cold and untouched, but God, as Mother, satisfies my great need. All the love, compassion, and selfless giving of God is to me in the maternal aspect of God.

“Our whole civilization, all of life, it seems to me, centers in the home, and the heart of the home is the woman. How can we be so blind in our estimates? Is it that man, the male, is so incredibly vain?”

The personification of deities or gods as males is due to a combination of psychological and social factors stemming from the earliest times. In the evolution of religious concepts there arose the anthropomorphic idea of God. This is the belief that the image of the god assumes a manlike form and humanlike characteristics. This conception is perhaps the result of comparing natural causes, the phenomena of nature, with human volition. Man is causative. He can

institute things and events. That which transcends the powers of man would seem to proceed from a cause beyond him. Inanimate powers, as naturalistic forces, were not comprehensible to the early mind. Each natural phenomenon, such as night and day, the seasons, earthquakes, volcanic eruptions and the like, was thought to be the direct consequence of a *supernatural* will. Since these were the acts of a superhuman power, the beings that exercised them were believed to be likewise greater than man.

In almost all primitive society, the administration and defense were in the hands of men. The duties of a primitive society, as tribal culture, are relatively simple. The tasks were first divided in accordance with the physical propensities of each sex. The men, being predominantly stronger, assumed the obligations of the warrior class.

Likewise, in simple society and often in highly civilized states, the *military*, by virtue of their greater physical powers, take over all government. Thus the chief warrior could and did assume civil leadership of society as well. It became a custom to accept the male as the aggressive, ruling, and directing power in any society. He often believed it to be his heritage or the divine role he was to assume.

These social factors caused certain psychological consequences. In the formation of religious ideals, as in anthropomorphic conceptions of the gods, it was strongly suggested that they were males. The councilors, the patriarchs, and the sages of society were mostly elderly men. They attained a sagacity through years of experience in various capacities, both in war and in peace. It became logical, according to such experiences, to attribute to the gods the same elements of character. Thus, they became stern and angry, if their will was opposed. Conversely, they could display kindness and exhibit compassion. If they were believed to be particularly endowed with wisdom, they might even, in their physical appearance, resemble some of the human sages. After all, if the gods were manlike, they must assume forms, habits, and duties not unlike those of men.

Among most religionists, the reference to God, as being the Father of all creation and of humanity, was not intended to detract from the value of the maternal aspect of

nature. The female sex was accepted as playing an important part in procreation. In primitive society, the father had more responsibilities than the mother. He must provide the shelter, the food, and the clothing. Further, he must not only defend the family and the home, but must take part in establishing the laws and customs under which the whole tribal society was to exist. Consequently, the attributes of protection and paternal interest in the welfare of humanity were conferred upon the deity. He became a loving and just, but also a stern, father.

The mother element in religion has not been overlooked, as comparative religion and mythology bear evidence. In ancient Egypt, Isis was the Mother-Goddess. She was the wife of Osiris, the latter being Ra's representative on earth. She symbolized fruitfulness and the mother element of nature. Her status was, in many respects, equal to that of Osiris, though her functions were held to be different.

Likewise, in ancient Egypt, triads of deities or holy trinities came into existence. They have left their impression upon subsequent theology, including our own Christian doctrines. For a period of time in Egypt, there was an ennead of deities, that is, three triads of such holy personages.

Osiris, his wife *Isis*, and their son *Horus* became a "Holy Family" to the Egyptians. The legend of the death of Osiris, his journey into the underworld, and his restoration also established the precepts of immortality and resurrection. It became the basis for mystical doctrines which, through syncretic methods, found their way into subsequent religions.

The goddesses of religion and mythology, who were worshipped, are legion. A few may be mentioned. There was *Ishtar*, the Babylonian goddess. She symbolized love, beauty, and the fecundity of nature and man. She was not only revered by women, but by men. Towers, temples, and processional ways were consecrated to her memory. She had much in common with *Isis*.

Aphrodite, the Greek goddess, was actually a counterpart of *Ishtar*. She depicted mother love, passion, fruitfulness, and beauty. She

was particularly the goddess of nature. Special ceremonies in the spring, when nature was in the process of rejuvenation and growth of plant life was everywhere in evidence, were dedicated to her. She was believed to influence the growth of all things in nature. In this respect, she also had much in common with the mythological character *Demeter*. In the *Iliad*, Aphrodite forms the third point of another triad of deities. She was the daughter of Zeus and of Dione. At Delphi where, incidentally, the principal oracles were women, an image of Aphrodite was erected. To this image the dead were thought to be summoned to offer libations.

A successor of the goddesses, Isis, Ishtar, and Aphrodite, is the Roman *Venus*. To the Romans she embodied all the attributes of her successors.

In history, there have been many priestesses who have conducted most important sacerdotal rites equally with their male counterparts. A priest is one who is believed to possess a special ability for invoking divine powers and for functioning as an intermediary between the gods and man. Women, holding such sacred office, were likewise respected and revered by their votaries as having unique spiritual qualities.

Among primitive peoples, the oldest female member of a family was often appointed as a priestess. This has been noted among the tribes of West Africa. In such primitive societies no distinction is made between the virtues, that is, the spiritual qualities of the priests and priestesses. Female priests or sorcerers are commonly met among the tribes of Greenland, the American Indian, and the Negro. The duties or functions of the priestess usually differed from those of the priests. The principal functions of the priestesses were fortunetelling and healing.

Then, of course, throughout history there have been select, chaste young women, who have been appointed to represent spiritual qualities and to perform certain duties in the temple, such as the Vestal Virgins of Rome. A continuation of this function is seen in our Rosicrucian Colombes, who play a prominent part in our own temple rituals. They signify purity of conscience and the spiritual element of each member's own nature. There are, of course, and have been even back in antiquity, religious orders for

women. The nuns are the counterparts of the monastic orders for men.

There is a widely spread notion that women are endowed with supernatural power in a much higher degree than are men. This notion prevails even in modern society. The more emotional and sensitive natures of women cause them to display more commonly such virtues as compassion and charity, and also cause them to manifest more frequently ecstatic religious experiences. Thus they are believed to have greater spiritual propensities. It is because women are believed to have special spiritual propensities or supernatural characteristics that many people have attributed witchcraft to the female sex.

Mystically, as well as psychologically, sex has no relationship to either religious idealism or to the mystical and religious attitude of mind. The spiritual content of an individual is *sexless*. The divine essence, like a stream, runs through all mortals. Each human can partake of it. The extent that he does so, depends upon his preparation and his individual inclinations, not his sex.—X.

Why Do Mystics Have Afflictions?

A frater associated with Hermes Lodge of AMORC in Los Angeles asks several challenging questions. These questions appear in a publication issued by the Lodge. The following is a quotation from it:

"Why are the so-called Masters and High Degree members of our Order partially deaf, blind, or addicted to cigarettes and other weaknesses of the flesh?

"Is it true that these infirmities can only be cured if one has faith? If the power to heal is evidence of a natural law, why does it take so long to heal the sick?

"Is it possible that the diseases of the flesh and weakness can only be removed or alleviated in proportion to the intensity of the desire and the belief that it can be done on the part of the afflicted?

"What part does the objective mind play in its attempt to convince the subjective mind that desire and faith are analogous and prime requisites to the process?

"Does divine law intercede in some cases and not in others? Does this imply that karma can and does designate and limit one's

ability to use natural law to eliminate these undesirable afflictions?

"How shall we approach the logical explanation of this very timeless and perplexing question in order that the Beginner on the Path shall have tangible evidence of the facts involved and the correct application of our principles and laws in solving satisfactorily this seeming dilemma?"

There are various cycles or ages in one's life when one is especially mystically or spiritually inclined. We may say that there are a number of *thresholds* toward which the objective consciousness approaches periodically. If the external Self passes over any one of these thresholds, it will have a definite mystical experience. Subsequent to such an experience, and if it has been sufficiently intense, the individual will thereafter have entered one of the stages of mystical enlightenment. These thresholds occur as early as at seven years of age and recur about every seven years. Religious and occult history discloses that the theophanic and ecstatic experiences most frequently occur at the age of thirty-five. A study of comparative religions reveals that the *illuminations*, or great spiritual awakening, of the renowned religious and mystical leaders usually occurred when they had attained thirty-five years of age.

Many persons do not cross the threshold of their inner consciousness until they are past middle age. The age of thirty-five is the most conducive because by that time there is a maturing of the reason. Although reason, or the objective consciousness, can block spiritual awakening, and often does, yet it also may assist it. During our youth, we are primarily engaged in the acquisition of new experiences. All life is still new and fascinating. There is more of an inclination to perceive than to evaluate our perceptions. Judgment and appraisal of experience comes with time.

By the time one has attained thirty-five years of age, he has sufficient experiences to call them to the fore of his mind and to compare them. It is then when the sense of values is developed. Some things, to the rational mind, appear obviously of less value; still other experiences which once may have been neglected now challenge the imagination and appear to warrant a further

consideration. It is then that the average intelligent, open-minded individual begins to reflect upon what might be called the psychic impulses of his being. He begins to indulge them. If he is constant and proper in his exercises, he eventually has the convincing mystical experience.

By this time, however, he may have been living quite a sensual life. He may, as the frater has said, have indulged the diseases of the flesh. Further, he may have inadvertently, before his awakening and resultant mystical studies, violated many natural laws. In doing so, he has been subject to the law of compensation, or causality, which we term "cause and effect."

Such violations may have resulted in partial blindness, deafness, or some other physical infirmity. From a mystical point of view what has been done can often not be *undone*. If one, through neglect when quite young, caused himself a physical injury that impairs his hearing or sight, such may never be rectified. The individual, after such enlightenment as he may have, may learn to sublimate such erroneous traits so that further detrimental effects may not occur. He may, though, always bear the mark of his previous negligence or his erroneous acts.

The one who is mystically enlightened, though not able to rectify the effects of a cause in his own early life, may yet come to heal others. He may be able to mitigate minor causes so that they do not become major ones and do not unfavorably affect the health of another.

For the ability to heal, whether oneself or another, more than mere faith is required. Faith is the drawing of an inference of authority or power from some person or thing. Mystical healing requires *knowledge* of the natural laws to be applied. With such knowledge and true intimate experience one gains confidence in the technique and in the power at his disposal. There are, of course, no such things as miraculous healings. A miracle is a phenomenon which, for the moment, eludes an explanation. The greatest Masters or miracle healers of whom we read accounts in sacred literature were those who were able to draw tremendously upon the basic creative forces of Nous—the Cosmic powers. They could, by the transmission of such power, almost immediately revitalize cells of the

body and cause new cytoplasm (cell body) to rapidly form. Thus, tissues and organs were replenished and nature's processes of reconstruction were stimulated.

Few in the world's history have accomplished such genuine feats of the employment of the fundamental creative forces of life. Others, though mystically endowed with the ability to direct the creative forces, find the arresting of diseases and the rehabilitation processes necessarily slow. For analogy, it takes Nature, in the average healthy human, a considerable time to grow a tooth. The same tooth may be plucked out in a matter of seconds.

There are major or minor karmic effects. Where the major karmic effect is a detrimental one—that is, painful or distressing—it is often not relieved in a lifetime by any healer. The student of mysticism must realize that, although the interval of mortal existence is a considerable period to a human, it is as nothing to the Cosmic. The effect of a karmic violation may require one lifetime for its dissipation—or even more. It may cause one to live in suffering until freed of all desire, even the wish to be liberated from infirmity, itself. Under such circumstances the karma must be endured.

Let us further realize that knowledge of mystical principles permits us to work with the Cosmic, but not to supersede it. If that were not so, there would be no termination to human life. We would be able so to rejuvenate the body that the Soul would continue ever in the same body. Not knowing all the circumstances underlying the suffering or affliction of an individual, we cannot expect always to be able to set aside the karmic effects.—X

What Is an Unusual Experience?

In a report upon one of the degree initiations recently received by the Correspondence Department, a member stated that he had performed the initiation as directed, had enjoyed the performance of the ritual, and had felt that he had received inspiration from going through the ritual; however, this member ended his comments with the following statement: "I did not experience anything unusual." I am inclined to believe that this is a good report, but at the same time, the report raises the question as to what *un-*

usual experience the individual might have expected, or why any unusual experience was expected in the first place.

Initiation is a process well defined on the cover of each initiation ceremony. Generally speaking, initiation is a process, formula, or ritual by which an individual attempts to relate himself to the ideals, principles, or purposes to be attained. Initiation can be loosely spoken of as merely a step from one place to another, or from one point of view to another. It is the beginning or the opening of something different or new to one's experience. More profoundly, and particularly as it concerns a Rosicrucian initiation, it is a step in the degree of illumination. A process is experienced by which one's level of consciousness is raised in order that other concepts or new ideas may have a better possibility of entrance into our conscious thinking. For that reason, the initiation ceremony of the various degrees of the Rosicrucian Order are designed with the express purpose of making them inspirational and informative.

Even beyond this purpose, there is the intent to cause the initiate to go through certain steps or formulas which will objectively, physically, and mentally cause the individual to be better aware of his preparation for a different degree of work or a certain type of knowledge. All ritual and initiation that is taken seriously has this purpose in mind. To actually do something—that is, manually and physically, to move about, perform certain acts or carry out specific instructions—is causing the individual to perform in action what otherwise might be only a theory in thought.

It may be difficult for one to see just how the certain actions of a ritual or initiation ceremony are always directly related to the achievement which one wishes eventually to have as a goal. However, the failure to put into action physically the steps as described is sometimes related to a degree of failure to understand completely the purpose and intent of the initiation ceremony. When the initiation is performed as directed, the mind, and, in fact, the inner self is prepared to receive ideas which are symbolized in the initiatory process. This, in the strictest sense of the word, is not unusual. The process rather is usual or commonplace. Great events

of our lives are accompanied usually by certain processes and certain changes. A step which we take in making the decision is only unusual in that a change should take place after the decision is made, regardless of how little consequence it may have.

Whether or not a thing is unusual depends upon knowledge, background, and experience. To an uncivilized person, any modern invention or object which we use every day, such as a telephone, for example, is unusual. It ceases to be unusual when it becomes commonplace. Knowledge of its commonplace use rather than of its technical functioning is what makes it usual. I doubt if one person in a thousand who regularly uses a telephone could explain how it works, but it ceases to be unusual merely by our acceptance of its utility.

Background and experience also contribute, in the same way as does knowledge, toward bringing the unusual into the field of the usual. If we were born in a home where there was a telephone and we had had experience more or less regularly with the use of a telephone, then knowledge of its purpose and the background of experience with the instrument would bring it completely into the position of an everyday accepted thing. In fact, the opposite point of view can occur so that our being without a telephone may seem unusual rather than the fact that we can talk to someone at a distance.

In the field of psychic development, there are many phases as to the position or place of psychic values in life, which, to the uninitiated and to the uninformed, appear as being unusual. Many simple experiments which are listed in the early part of our teachings seem unusual, both in their performance and in their results, until they are understood; then, because of our knowledge, background, and experience in relating these facts to our lives, we find that they fit in the category of the *usual*.

The intuitive knowledge that comes to anyone, from time to time, seems to be an unusual experience. However, when we have set ourselves about the task of developing our intuitive ability and have become somewhat dependent upon it, we accept its existence as a more or less usual occurrence. In this sense, the unusual is purely a relative term. In the strictest sense of the word,

nothing is unusual; but man in his understanding is inadequate to judge the thing previously unknown to him. Any new fact that we learn, particularly if that new fact is unrelated to our existing knowledge and experience, is an unusual thing. In that sense of the word, then, any initiatory process, the performance of any ritual, will bring about unusual conditions if we sincerely and conscientiously enter into the process.

What we should do, as we are instructed in one of the first few lectures of the Rosicrucian monographs, is to separate in our thinking the idea of mystery as related to thinking merely because we do not know or understand it. Hundreds of years in the future, there is not the least doubt that man will be doing things that to us today would be unusual. Into the field of transportation, communication, and entertainment, there have entered so many factors, in the past forty or fifty years, that even our great-grandfathers would be amazed at the unusual things we do and which we use in our everyday lives. So will our great-grandchildren be performing acts and behaving in ways which would be almost completely incomprehensible to us in the light of our present experiences.

The unusual, then, can be found if we say that anything we previously did not know is unusual, but if we are trying to create in our own minds something not necessarily unusual but rather completely mystifying and sensational, we are probably diverting our attention from those new facts, ideas, principles, and inspirations which we should be assimilating. There is no reason why we should particularly direct ourselves toward searching for the unusual, regardless of what the field of endeavor may be to which we are devoting ourselves at present.

When the Rosicrucian student approaches the initiation ceremony of any degree of study, he should do so with humility, because of his realization that new and possibly useful knowledge will be added to his storehouse of wisdom and experience. He approaches reverently in his realization of being able to relate himself to higher powers for illumination and guidance. Beyond that, his mind should be free of trying to create just what he believes should take place. To the open-minded person the unusual con-

tinues to exist, but becomes unimportant in the sense of its existing for itself—that is, the person showing true tolerance and the true desire for wisdom as well as knowledge will be ready to acknowledge anything new as unusual but still as a thing to be fitted into the events of his life. To summarize the whole matter, then, the first condition is that of *open-mindedness*, and second, the true desire for knowledge and wisdom—not a desire to have something happen merely to be called *unusual*.—A

Is Knowledge of Reincarnation of Value?

During a Forum session held at a large rally of Rosicrucian members in Southern California, a member asked the question: "What is the value of a knowledge of reincarnation?" This question sometimes appears in correspondence in various forms, usually making an attempt to arrive at an answer which will explain not only the value of knowledge, but also the whole scope of the theory of reincarnation. In a recent letter the question was stated this way: "How can a past incarnation benefit us in this life if we cannot understand what happened or what experiences we had in a past life?"

These two questions, while differently stated and seemingly directed at different points of view, are nevertheless closely related. They have to do with the whole idea and purpose of the theory of reincarnation. If we basically accept as a theory the principle of many lives, which is the substance of reincarnation, then these questions become important factors, particularly when we first begin to think seriously about the subject. If one is convinced of the theory, then these more technical points of view become less important, because it must be constantly borne in mind that the whole scope of reincarnation, insofar as its whole meaning is concerned, is so far beyond the grasp of the finite human being that he can never, or at least not in this present life, understand all its implications. To do so would be the equivalent of having the absolute knowledge of God himself.

This does not mean, however, that it was not meant for man to meditate, concentrate, and even speculate upon the theories and questions which arise in his own mind. After

all, it is through these processes that man has accumulated the degree and store of knowledge which is now his, even though it may be incomplete and not adequate for the solution of all human problems. One thing man can be sure of in his process of learning is that all knowledge is cumulative. By this is meant that all that is human knowledge, which can be ours either by reading or experience, gradually contributes to a concept of a whole system or series of thoughts.

What we know today is not so much an accumulation of isolated facts as it is a certain full content of knowledge which is the total of our own learning. We can select isolated facts from our storehouse of memory, but as a whole, our behavior, our illusions, actions and reactions, are pretty much motivated by the totality of our knowledge and experience rather than by isolated events or by individually learned facts. We frequently refer to a person as "reflecting his environment." In speaking of a juvenile delinquent we often excuse in our own minds the actions of a young person who was brought up in an environment that contributed to the very acts that he carried out, showing that it was not one thing, but rather the whole accumulation of his knowledge and experience that made him what he is. So we, in a sense, are each a part of everything that we have ever contacted. Our individual characters are a composite of our lives to date.

Actually, it is very difficult to pick out many details of our past lives even if we go back only a few months. In this particular incarnation we have gone through many experiences. In retrospect, some of them were comparatively simple; they were the elementary processes, for example, of learning to read, to walk, and to talk. An adult cannot remember the detailed steps of those learning processes. Doubtless few of us can remember a time when we could not read, walk, or talk. Consequently, these three important phases of our knowledge and experience, which in the civilized world are most essential to our existence, are conditions without which we were born but which we acquired through a somewhat tedious process in building up the habits that now make us able to read, walk, and talk. Yet, the details are gone. The efforts of our parents, teachers, and other adults who were around us are

lost in memory. The results, the totality of the knowledge and experience is what exists when we carry out any one of these functions.

There are other illustrations of the knowledge and experience of this lifetime which are equally as indefinite in our own minds. It is doubtful if any of us can recall many of the details of our elementary schooling. We vaguely remember that at one time we were in the first grade, and that eventually, if we finished elementary school, we passed through the sixth, eighth, or twelfth grades, but it is only the rather unusual events which stand out. For example, I cannot at the moment think of a single event related to the time when I was in the fourth grade in school. Through my own mind there flash two events—one when I was in the third grade, and one when I was in the fifth. This shows that I have the intellectual capacity at least to remember that far back. Evidently the fourth grade was more or less an unimportant process in my life's thinking at the time. According to the curriculum of most schools, long division is taught in the fourth grade. This does not stand out in my mind, and yet I know something about long division because I can use it in simple mathematical processes at least.

These events relate back a good many years, but, even less remotely, can you remember exactly what you were doing a year ago today? Or, to make it closer, can you remember exactly what you were doing a month ago at this very moment? The chances are very much against your remembering the exact details unless some highly significant event occurred which so impressed itself upon your consciousness that it remained with you as a very specific and definite experience. Who has not had the experience of returning to his daily work from a vacation, and, in a moment's reflection, recalling what he did at that time a week or two weeks ago? That is because recent pleasant memories are associated with immediate past events.

Memory in detail is elusive. It is frequently very hard for us to recall specific things, but, as already mentioned, memory in its composite state is an important part of our present behavior pattern. To repeat in another way what was said above, our present

behavior is a composite expression of our past knowledge and experience.

Now, if the past is so elusive in the span of an ordinary life, particularly insofar as it relates to memory of isolated events, is it any wonder that knowledge of specific events of past incarnations is even more elusive? Although we cannot remember specifically the details, problems, and experiences of learning the multiplication table or how we learned to read, walk, and talk; nevertheless, the fact that we did learn is extremely important to us today and is of the highest value because we are actually using the experience and knowledge gained, even though the process of gaining it may be very vague in our memories. In other words, *what* we have experienced and learned is of more importance than our remembering in detail *how* we experienced and learned. In the same degree, memories of past reincarnations are even more vague than memories of experiences in his lifetime, but they have formed a foundation upon which we have been potentially able to grasp that which is learned in this lifetime.

The past year in this life, or in any other life, is now secondary in importance. The present has its problems. We may have been actually punished or have experienced great difficulty in learning how to write and spell, but the fact that we can do it today, at least to a degree, makes unimportant those former events, now long past, but which at one time reared their heads as the most important problems of the present.

So it is today that our present is important. Our past we can draw upon as a whole. If we cannot pick out the isolated points of its experience, we nevertheless are using them, and, therefore, reincarnation has value. Whether or not we have specific knowledge of our past lives, we are nevertheless building upon them, building upon the foundation of the character, the knowledge, and the potentialities which were probably established through hard experience.—A

Mysticism and Behavior

There are persons who have never seriously studied the subject of mysticism that have a tendency to make inconsiderate com-

ments, or to show a curiosity, concerning the peculiarities of individuals who are mystically inclined. Those who indicate such attitudes usually fall into one of two classes. The first are simply those who are so materially minded that they cannot conceive of anything outside the realm of material things and physical possessions; the second group are those who let either prejudice or ignorance influence their point of view.

Ignorance might be excused, but prejudice is never excusable. A person may be ignorant of a good many things because of lack of the opportunity to learn. Such a person might, if properly motivated or thrown into the right environment or situation, gradually replace his ignorance with knowledge. Prejudice, on the other hand, is a cold, calculated point of view. A person who expresses a prejudice has acquired it either by permitting undue influence of one who is not well informed, or by refusing to accept any point of view that is not his own. Prejudice is much more difficult to dislodge than ignorance. Prejudice is established too firmly. It is usually based upon the assumption, and acceptance of a viewpoint as being beyond dispute, and so absolutely established as a fact that it cannot possibly be replaced.

Few things of an immaterial nature do more damage than does prejudice. Tolerance, which is the very opposite of prejudice, is actually the key to the solution of many of the world's problems. If tolerance could replace prejudice throughout the civilized world, then humanity as a whole would be in a position to realize that regardless of race, creed, belief or background, all individuals may express some good. Tolerance would permit another person's beliefs to function without intervention; it would not only guarantee freedom of thought to others but would also guarantee our own. As long as prejudice and ignorance exist in the world, many acts of behavior by humanity will be misinterpreted and their freedom restricted.

Mysticism is the recipient of the results of ignorance and prejudice because the true mystical viewpoint takes the stand that each individual has value as a soul, as a moral being, as one having certain rights and potentialities. This point of view naturally conflicts with the one that would restrict the

individual's knowledge and behavior and puts less value upon the importance of a *personal* inner self or soul.

Mysticism basically is the art or science of relating one's self to God, the Cosmic, or the Absolute, and in this process, the individual arrives at many conclusions and ideas of his own. Such ideas are always going to be more or less in conflict with someone else's belief or point of view, and consequently, will cause him to be pointed out as different from those who, desirous of taking the easier way, fall into the pattern which is representative of the ignorance and prejudice of those with whom he mixes or to whom he looks for guidance and direction.

Throughout the history of human thought, those who have evidenced mysticism have been many times at variance with established political, religious, and social customs. As one example, in the twelfth, thirteenth, and fourteenth centuries there was new emphasis placed upon mysticism in Europe, particularly in Germany, such as had not existed for many centuries. Some of the finest mystical writings of Christianity came into existence about that time. During the first eleven or twelve centuries in the history of the Christian church, a great many dogmatic principles were established. Matters of doctrines, creed, and prejudice were discussed at various councils, and these matters became specific rules or almost laws.

It is easy to appreciate the fact that the findings of those who turned to mysticism were not always in agreement with the historically adopted creeds and doctrines of the Church, and therefore frequent friction existed between those who turned to mysticism and those who held to the established dogma of a religious body. Within various orders of the church, those who became more and more mystically inclined were frequently censored for their writings and ideals. Many of those who turned toward mysticism were later vindicated, and, after a lapse of years, many were recognized as saints by the Church. Also, on the other hand, many were not only unrecognized in their time, but have not yet received the recognition due them.

In this we see an illustration whereby mysticism has caused a person to be separated from the basic principles which led

him to begin his investigation. The mystic has, in that sense of the word, been singled out for his peculiarities. He has been different because of his behavior and beliefs, but not necessarily peculiar in the sense that we now use the term *peculiar*, that is, as not being sane. Actually, the writings of these mystics indicate a great deal more sanity than the intolerance of those who were more interested in the letter of the law than in its spirit.

In any religious, political, or social group where rigid laws or dictatorship exist, the mystic is frowned upon. Mysticism and individualism run hand in hand because it is the very essence of mysticism for the human individual to have the innate ability to relate himself to his Creator, to become aware of Absolute being and knowledge. Naturally, since mystics are human beings, they are not perfect, and they have committed errors. Sometimes their mistakes have crept into their teachings in that they have interpreted inspiration differently than someone else. However, sincere mystics have at least tried to indicate that in the final analysis the ultimate destiny of man and his behavior can be directly related to God.

In the modern world we hear more about those whom we might refer to as "artificial" mystics than about the sincere ones. The common misinterpretation between mysticism and mystery has been successfully played upon by those who represented themselves to be mystics. Out of these schemers have arisen peculiar sects, modes of behavior, and practices which were primarily for the purpose of attracting public opinion and attention. Such individuals have frequently become famous or infamous, however one might interpret their actions. In every generation, there are those who are the true mystics—who by their acts and works can be obviously recognized to be inspired. Many of these individuals may have a more or less cloistered life, not that they commit themselves to shut off all worldly contact, but rather they practice the true humility that goes with the knowledge of mysticism. Many might be described today as manifestations of such practices, although probably various people would disagree as to one person's selection of such an individual.

It has not been my purpose to try to build up the idea that the practice of mysticism makes an individual antisocial, peculiar, unusually different from his associates, or outstanding because of his beliefs or convictions. While this can be true, particularly where society is very definitely opposed to individual thinking, in a free country there are those who have practiced and are practicing the tenets and ideals of mysticism within the channels of accepted expression. Ministers, teachers, professors, and all the professions have been represented by those individuals whose concepts and insights have risen far above the average run of humanity. These individuals, in speaking and writing, have left inspiration for others who are attempting to achieve the same ends. Examples of such individuals can be found in all religious denominations, in all walks of life, and in all levels of society.

The relationship of God and man is not a matter of one's social, religious, or political position. All men everywhere have the opportunity to gain a better insight into the nature of creation and its Creator, if they have the inclination to do so.

The great mystics, that is, those who have left guidance and inspiration as a heritage for humanity, have never been desirous of raising issues or friction with established procedures. They have pointed out error where error existed, and have supported good where good existed. Their purpose was not to be revolutionary merely to throw over established systems of thoughts, practices, or beliefs, but to arrive at truth, to bring man to realize that artificialities may be in error, and that fundamental idealism can be only constructive and good.—A

The Psychology of Prayer

Frequently members comment that they are familiar with the theological, religious, and mystical aspect of prayer, but ask if there is not another interpretation that might be fitted into a psychological meaning. The question is raised in connection with a psychological interpretation as to what part autosuggestion may play in prayer. Probably suggestion does play a part, but it would be very difficult to attempt to draw any fixed line or point as to how or to what extent.

Even if that were done, many would disagree as to the effect of suggestion.

There is a psychological meaning deeper than that of suggestion. First of all, an interpretation must be based upon a few accepted premises. These premises are fundamental facts, insofar as Rosicrucianism is concerned. The first of these is a belief in a Supreme Being. What may be one's interpretation of the nature of the Supreme Being has nothing to do with this particular point; however, one must accept the premise that there is a Supreme Being, an absolute force. The second premise is that the Cosmic scheme, which is a manifestation of the will and purpose of the Supreme Being, is a condition of which all men are a part, and toward which all purpose is eventually directed.

The third premise would be that man, given at least a degree of will, can either cooperate with the Cosmic scheme and the intent of the Supreme Being, or go against this purpose, or he can at least not attempt to cooperate. The working of the will of the Supreme Being or the manifestation of the Cosmic can be compared with a rather old illustration of a man rowing a boat across a stream. For example, if he goes at an angle across a river, and with the current, his job of rowing will be easier and more successful than if he rows against the current. The same is true with life. If we direct our efforts and our lives with the will of the Supreme Being—with the manifestation of the laws of the Cosmic—the conditions will be more in accord with our ultimate purpose than if we attempt to work against these forces. Man can know only in degree what these forces are, but as he learns them and to the best of his understanding relates himself to these forces, he becomes to a closer degree in accord or communication with the Cosmic scheme, and thereby with the Supreme Being of which he believes he is fundamentally a part.

Man's attempt in life, then, if he is desirous of attaining his true end, is to work with this force. Whenever man wants something or believes he is in need of something, he is attempting to put himself in better harmonious relationship with the Cosmic forces. If man prays for a certain thing to happen, he does so with the belief—even though the

belief is unexpressed at the time—that benefit, harmony, contentment, and peace will result from what he hopes to attain. In other words, he is simply indirectly praying to be put into better harmonious relationship with the Cosmic law.

Prayer, therefore, is one channel by which man hopes to be better able to relate himself to his true purpose. From the psychological point of view, this interpretation of prayer agrees quite consistently with modern schools of psychology. The general psychological interpretation of recent times is known as the organismic school of thought. This, briefly, is a concept or a theory that man functions as a whole, and as a conscious being develops patterns of behavior. Through the coordination of his sense perception, his emotions, his reason, memory, intuition, and all mental faculties, together with the manual arts and skills which are habit systems, he develops an allover pattern of expression which is his true objective nature, and which no doubt is affected by his subjective consciousness.

One school of thought goes so far as to claim that words, language, thought, and speech are just as much habit systems or patterns as are any manual skills. The learning of a language, for example, is merely the development of a system of habits through the control of certain muscles in the throat, tongue, and mouth. When the language is learned it establishes a set of patterns which are the basis of our vocal behavior and reflect our thought patterns of individual behavior. This school of thought goes one more step in stating that the process of objective thinking can easily be defined merely as a process of subvocal talking, or rather, talking to oneself. While this may not be all there is to the process of thought, it is obvious to any thinking person that our average thoughts are just that—talking to ourselves, or at least thinking silently in the language through which we have built up our vocal patterns of behavior.

This psychological interpretation leads into another step; that is, by encouraging the development of habits we add to the thought pattern of our behavior. Upon the basis of this concept, then, prayer is one set of vocal habits which we can cultivate and build up. In praying we concentrate attention upon

our desires, hopes, and shortcomings, and cause them to be formulated into words. This is a part of our thought behavior pattern, and as such relates us better to the Cosmic scheme.

This, then, is the psychological explanation of prayer. It is not necessarily an explanation to replace the theological or mystical concept, but it shows that, outside mere speculation in a philosophical manner, prayer has a psychological meaning which contributes to the over-all thought behavior pattern of the individual. If we believed that this fits better into the laws and decrees of the Supreme Being, we are entering a harmonious state that will be the answer to prayer.—A

The Fourth Dimension

A frater in New York, addressing our Forum, asks: "What is the relation between the scientific postulations relative to the Fourth Dimension and the Rosicrucian postulations regarding this interesting subject?"

We are quite familiar with the three common dimensions of length, breadth, and thickness. What, however, do they represent to the mind? They signify (do they not?) the extent to which an object, which we perceive, fills space. I see an object. It has a certain unity to my mind. That unity is the result of determining the limits of its qualities. The object may be a certain hue of green. Where that hue begins and ends is the direction in which it extends; that determines its limits, the limits of its spatial dimensions.

Spatial dimensions exist to only two of our senses, sight and touch. In touch, spatial dimension is likewise the result of perceiving the limits of certain sensations which an object has to our sense of feeling. The spatial dimensions of a piece of ice to the touch are where it ceases to feel like ice, that is, at the point the change occurs to our sense of feeling.

The common dimensions, then, as inches, feet and yards, are merely arbitrary units of measurement. We said that they are the measurement of the space that an object occupies. However, we have assumed that space itself is a reality. I look across my desk and I say that there, beyond my desk,

is space. How would I describe such space? I could say that it is a state of nothing. Such is purely negative, however, for nothing derives its existence only from the absence of a positive condition. Nothing is the absence of *something*. So we must first have something by which to determine that space exists.

We can agree on an absence of space as to an apparent area which is completely filled with some kind of substance. We cannot, however, perceive absolute space without its relationship to some reality, to some object to which it can be compared. We measure space as well as objects. When we do so, we are determining the extent of those sensations which we call *space*, that is, where they become limited by our seeing or feeling something that appears to have a substance.

Even substances or the realities which we measure, which have dimensions to our sight and touch, are purely *relative*. We know that the qualities of things, as their color, texture and the like, do not exist externally as we perceive them. The color *red* is but a particular wave length of the solar spectrum that produces the sensation of red to our consciousness. What we feel as a rough surface is a mass of energy that, to our tactile sense, conveys impressions which we interpret as such.

Space, then, and the dimensions are actually but limits of our consciousness. At least they are such insofar as we are accustomed to relating them to the mass of an object. In fact, we know that there are no voids in nature or a continuum of space. Various energies pass through and are detected in what, to sight and sense of touch, appears as space.

Dimensions and absolute space are *convenient illusions* which we have come to accept almost as realities. They serve us in that they make realistic certain phenomena arising out of the structure of our eyes and of our senses of sight and touch generally.

Is the Fourth Dimension an illusion as well as the other three, or is it a reality? Since the earliest conception of the term, various definitions have been given to it. Many are from quite different premises. Some are highly occult and visionary, others are philosophical and mystical, and still

others are presented from the wholly materialistic and scientific point of view. Einstein's theory of relativity and mass-energy relationship laid the foundation for the scientific explanation of the Fourth Dimension.

The moment we begin to consider *events*, the factor of the Fourth Dimension begins to emerge. This factor is *time*. Happenings or events, most certainly, appear at least to have as much reality or existence to us as the things of which they are composed. However, we cannot wholly distinguish events apart from space, that is, location, or vice versa. For example, two automobiles collide in an accident at four o'clock on Wednesday morning. Such information is hardly complete without incorporating the facts of the place where the accident occurred, as at the intersection of First and Main Streets. If we designate a location, we are immediately concerned with the common dimensions, for each location or place must have them if it can be perceived by us.

The opposite is, of course, likewise true. In describing the occurrence of an event, the time of its happening must be given to complete it. Thus, there is a *space-time* factor. Time becomes the Fourth Dimension. Ordinarily, we are accustomed to assign three-dimensional sections to time itself. These are past, present (the now), and future. It is difficult for us to conceive of any circumstances where two of these sections of dimensions of time could not exist, that is, where there could only be, for example, *now*. However, such is possible.

It was the German mathematician, Dr. H. Minkowski, who first demonstrated the remarkable relation between the Fourth-Dimensional space-time unit as suggested by relativity and the three dimensions commonly given in geometry. It had long been the practice of even physicists to consider space and time, for all practical purposes, as being separate, as most of us do today. It was Dr. Minkowski who brought out the fact that what we ordinarily refer to as space or distance is affected by time factors and time is likewise affected by space.

The premise of the demonstration is the constancy of the speed of light. In relative vacuums established in a laboratory, it has been demonstrated that light does not vary its velocity of 186,000 miles per second. By

the use of the word *now*, we mean that of which we are immediately conscious, or the present state. Let us imagine a star ten light-years distant from the earth. A light-year is the distance light travels in one year at 186,000 miles per second. We look into the heavens and see that star suddenly flare into great brilliance for a few seconds. To us the event is *now*—but time, as we have said, is related to space. It took that flash, which we see, ten years to reach earth. The event actually happened ten years ago!

The time of the event, the *now*, is therefore related to our position in so-called space. Whether we are on earth or are located on the same star will determine the factor of present or past.

Now, let us imagine that there are intelligences on another star which is twelve light-years away from the one on which the explosion occurred. To those on this other star, the event will be two years in the *future* after we on the earth have seen the flash. Thus, the event will be *past* on the star where it occurred, *present* on earth, and *future* to one where the light has not yet reached.

Einstein said, "Every reference body has its own particular time—unless we are told the reference body to which the statement of time refers, there is no meaning in the statement of the time of an event." This means that the time of something's occurring is dependent upon our position in space and the interval that it takes for us to become aware of it.

Past and future would not exist, insofar as events in space are concerned, if our reference body were moving as fast as light. Let us further imagine our being in a solar system moving through astronomical space at the velocity of light, 186,000 miles per second. Whatever might happen anywhere in that system and which would be dependent upon light for our perception of it, would be of the *now* to us. There would be no time factor, no delays. All bodies would be moving at the same speed as light.

Time, however, must also be related strictly to the functions of consciousness. What we conceive as time or the relation of events to ourselves can likewise be explained in relation to the duration of a period of consciousness. If there were a constant flow

of consciousness, all would be the *present* or the *now* to us, regardless of where the event occurred. However, there are hiatuses of consciousness, momentary blackouts. Further there is the oscillation of consciousness, a change from one conception to another, from one idea to another. Time is the measurement of these periods of our consciousness of anything. Just as feet and yards are arbitrary measurements of our perceiving of an object in space, so seconds and minutes are the determination of the duration of our consciousness of an experience.

If it were not for memory and imagination, we would not be able to divide consciousness into sections of past, present, and future. We would experience something and it would be of the now. Then our consciousness would perceive something else which might merge with it and likewise be the now at that moment. It is memory and imagination which makes it possible to alternate between the impressions that are being newly received and those being recalled and re-assembled. They allow for the evaluation of their difference. Memory impressions, while being realized, are, of course, of the now also. However, there is the psychological process—not wholly as yet understood—by which the normal mind can distinguish between the now of memory impressions and those immediately perceived through the senses. The interval of now is purely relative to units of time which man has invented. A dream, as we all know, of a minute's duration may be of an event that actually took an hour to occur in a waking state.

The Rosicrucian teachings concerning the Fourth Dimension also relate how that factor definitely depends upon the consciousness. From the Rosicrucian point of view, however, it is our interpretation of impressions of Cosmic energy made upon the mind. It is stated in the *Rosicrucian Manual* that the three common dimensions are meaningless in themselves without the basic impression which gives rise to them. "Intelligently as do these dimensions express a thing to our consciousness, there are essential elements still missing. One or more attributes or qualities are lacking. What is the nature of a thing that is 4' x 3" x 2"? Is it wood or iron or stone? What is its weight, its color? Is it

hard or soft? We say that all of these questions can be answered by expressing the Fourth Dimension and expressing it in numerals as the other three are expressed. For example, the figures 4' x 3" x 2"/12,0147 would mean that the thing referred to was a piece of South American (not any other kind) mahogany, with a color equivalent to a certain line in the sun's spectrum, and having a specific gravity, a certain degree of hardness, tensile strength, etc. . . .

"The Fourth Dimension is nothing more nor less than the rate of electronic vibration. From another point of view, the Fourth Dimension should really be the First. It is the projection from Cosmic space, into the worldly, material plane of manifestation, of all material things. . . . The coming together of electrons into atoms, and from this into molecular formation, constitutes the first phase of creation into the material world of objectivity. The next step or phase is that of limitation, or form, caused by natural laws or by man's desires and handiwork."

From the above, the Fourth Dimension should really be called the First. It is the Cosmic vibratory essence. In perceiving it, our consciousness gives it certain limitations and these constitute the forms and proportions of the other three dimensions. One of the degree monographs states: "The Fourth Dimension is the dimension of psychic vibrations or spiritual vibrations that exist in the universe. The pineal gland is the organ which senses these Fourth-Dimensional phenomena in a very subtle manner." In the above sense, the Fourth Dimension is also our consciousness of that Cosmic phenomena which is perceived by other than objective senses.

From the point of view of the physicist, then, time is the Fourth Dimension; he refers it to externality, to the world outside of us. To the Rosicrucian, the Fourth Dimension is that realization of existence out of which all other conceptions arise.—X

Numbers and Names

A soror in Florida now arises to ask our Forum: "Can the numerical reading of one's name influence his success in life? Has this anything to do with the mystic understanding of numbers? Is it possible to influence

one's success in any way but by good common sense? I am trying to sell two novels that have received favorable rejection slips and I wonder at times about my 'so-called' luck. Otherwise, my life has been fruitful and satisfactory."

The study of the relationship of numerals to names, as the soror mentions, is what is popularly known as *numerology*. Since antiquity, many such systems have been the vogue. In most instances they were intended to confer upon the user of certain combinations of letters and numbers an especial efficacy or good fortune. Still other systems were employed as a means of divination, that is, to foretell the future.

Many of the adherents of these systems are unaware of the origin of the relationship of numbers to Cosmic or natural forces. Like most worthy philosophical ideas, this one, too, had become perverted by selfish motives and superstitious beliefs. To Pythagoras of the fifth century must go credit for the philosophical importance attached to the use of numbers as symbols. He sought to use them in a scientific way as a key to the explanation of many of the mysterious phenomena of nature.

Pythagoras was an Ionian, born on the Island of Samos in the Aegean Sea. It was related that he was a disciple of Anaximander. He journeyed extensively and history relates that he was received and initiated into the mystery schools of Egypt. These were the centers of great learning of his period. Because of the political situation in his homeland, he could not return. Subsequently he established a school or a brotherhood of learning at Crotona in what is now Italy. The teachings he expounded were both esoteric and scientific. They consisted of a combination of mystical principles with those which were strictly empirical from the point of view of modern science. Some of his most profound mystical precepts were veiled in allegorical phrases. To those who would interpret them literally they would seem to be inane or superstitious. To the modern-day philosopher and scientist who is not an initiate and yet pays tribute to Pythagoras' scientific contributions, his allegorical phraseology is an incomprehensible element in his mentality.

First, it appeared to Pythagoras that there were two main *contraries* in existence. There is the *unlimited*, that is, the *infinite*, and there is the *limited*, the latter being matter and all objective realities of our mundane world. The limited seemed to float in the unlimited, just as we see stars seeming to float in the heavens. This breach, or complete separation of the two factors is what apparently challenged the intellect of Pythagoras, as it had other thinkers prior to and subsequent to his time.

Out of this contemplation there came his philosophy of numbers. Things, according to him, were numbers. This is quite different from the way in which we ordinarily think of numbers in the abstract sense. To us, numbers have wholly a subjective existence, quite apart from the concrete things that can be numbered. To us, numbers are ideas which apply to things so that they may assume a certain value or order to our minds. The modern view admits that there is a mathematical or numerical relationship between various phenomena; however, the numerical relation is held to be the application of the abstract concept of mathematics to the *actual* properties which things possess. Thus, certain phenomena will repeat themselves with a periodicity. The mathematical value of the periodicity, its time, does not exist in the phenomena but is conferred upon it by our minds.

Pythagoras, however, was adamant in maintaining that numbers are not disembodied, but that they assume geometrical forms or figures. For example, the number "four" has a geometrical form of a square, and "three," the triangle, etc. It is these numbers and the properties of the geometrical forms which they assume that constitute the great array of objective phenomena.

Each thing perceived, according to Pythagoras, has assumed the form it presents to our senses because of the numbers with their related geometrical forms of which it is composed. If the numerals *two* and *nine* have certain basic forms, then when they combine to assume some combination to our sight, the essence of that form is those numerals.

Pythagoras definitely worked on the theory of the universal (vibratory) property of the physical universe. If we know the

numbers, the mathematical value of any form of reality, we then could reconstruct it at will. Each manifestation of nature has its own particular number, its molecular structure, its number of parts. From such speculation and empirical research as well—with the addition of knowledge gained in Egypt—Pythagoras discovered the mathematical value of the musical scale. He found that there was a relationship between the various lengths of vibratory strings of a musical instrument and the different notes which they emitted.

Insofar as Pythagoras was concerned, this discovery solved the problem of the differences between the apparent extremes in nature. To him there was no longer a gap between the unlimited and the limited, or between the high and the low in anything. There was a *mean* that was reached either by ascending or descending according to a mathematical scale. There was a balance of opposition by which extremes gradually emerged. So, then, *number* or *proportion* became the key to the manifestation of things.

Today, in nuclear physics we are studying the atomic weight, the *number* of the elements of an atom, its protons, neutrons, and electrons, or, as Rosicrucians say, the number of positive or negative electrons which an atom contains. In modern science we also study the *numerical* value of the radiations of various elements by which they definitely fall into a proper scale of mathematical relationship.

The kind of efficacy or power which Pythagoras was conferring upon numbers was greatly misunderstood, both by some of his contemporaries and by later minds. If numbers can be used to determine the structure of the universe and can become, at will, the key to matter's re-assembly then, thought some, numbers should likewise be the key to our personal lives.

We must not omit the influence of the Hebrew Kabala on the belief in numerology. There is a great similarity between the ideas of Pythagoras and the true Kabala. To the Kabalists, the utterance of certain vowels could be related to the name of God. These intonations were very powerful. Their combination accounted for all forms of creation. The various combinations of these letters, of these vowels and consonants of the Hebrew

alphabet, were assigned numerical values. Each letter, therefore, has its numerical equivalent.

The importance of numbers in the Kabala is their key to letters in the alphabet and the sounds that their combination will produce. It is from this point on that numerology, as a corruption of the Kabala, came into being as a system of divination—and as a method for the selection of a propitious name. Numbers were assigned an advantageous or detrimental character. Thus "four" may be "fortunate"; "seven" may be "unfortunate"—and similar arbitrary evaluations. Next, each letter of the alphabet was assigned a numerical content.

One adds the letters of his name and arrives at a sum; the sum is compared with the fortunate or unfortunate attributes that a particular number is said to represent. If one's name appears to have a numerical value that is detrimental, he must change it. This is done by selecting another name, the letters of which add to a more beneficial influence.

It is true that there are various deviations of the above related systems of numerology. Most of them, however, at their root, have this type of premise. The divination aspect goes further to include, as well, names of days, months, places, and most of the other things having an appellation. If one is to go to a certain place on a particular day to inquire of a gentleman about a position, he is first obliged, according to numerology, to determine the numerical values of all the letters of the names involved. If the sum is favorable then it would be an auspicious occasion.

Thousands of persons have permitted their lives to become enmeshed in the periodic craze for systems of numerology. Such become to them a form of fatalism. Each act, each thought is *predetermined* by its numerical potency. Obviously, many opportunities are lost to such individuals because they cannot reconcile them to the standards of their system of numerology.

The illogic of these systems could be pointed out in various ways. First, they do not take into consideration, as the soror says, the "good common sense" of the individual. The natural propensities of an individual, his intuition, imagination, reason and initia-

tive—these are all forfeited to the factor of the “power of numbers.” One’s whole life is crystallized by such a belief, put in a limited cast. A moron and a highly intelligent individual are put upon an equal basis of potential success in life if the number values of their names, the day and month of their birth, and similar factors are the same.

Some such numerological systems have degenerated to the level where the individual’s personal name becomes the sole factor of consequence in life. One is unfortunate in life because her name, that is, its numerical content, is wrong. She changes her name, we shall say, for example, from “Mary Jones” to “Elizabeth Jones”—the sum of the letters of the latter name perhaps being more propitious. Lo and behold! Such an individual subsequently has the disillusioning experience of confronting another who has, for her entire life, always had the name of “Mary Jones” and yet has borne it with great personal success!—X

The Mystery of Self

A soror asks a series of challenging and interesting questions: “What is the origin of self, that expression of the soul within the body of man? And why must there be this evolution of the self? What is the reason for the long and sometimes grievous transmutation process?”

The nature of self is one about which as yet there is no general agreement. Religious conceptions are not in accord with the mystical and philosophical ones and these, in turn, are not in harmony with the explanation of psychology. The problem of self lies in the intangibility of its manifestation. It lacks a *substance* that has any quantitative element. You cannot put self in a test tube, measure it with a rule, or analyze it under a microscope. Consequently, self, for all practical purposes, is a manifestation or a condition arising out of other factors.

At the outstart, what we have said may be challenged by those who hold to the “substance theory” of self. To such believers, self is very definitely a substance, but an ethereal one which defies empirical analysis. It is, of course, quite difficult for the mind to comprehend that which may have enough reality to be given identity and yet is not, in

fact, a substance of a kind. If something occupies consciousness, it may be contended that it has an existence equal to anything else which may be realized, even though its nature may be different.

The common conception is that *consciousness*, *self*, and *empirical reality*, the objects of our senses, form a triad. The first is the *knower*, self and reality are the *known*. This theory depends upon the premise that consciousness exists apart from the other two, that it is an independent substance. Thoughtful analysis of our own experiences will support both the philosophical conception and theories of modern psychology that consciousness does not have an existence apart from that which is realized. We are never conscious without being conscious of something. The idea, whatever it may be, is consciousness. I either have a realization of something or I am not conscious. Even epicritic sensations, as heat, cold, and pain, and protopathic ones, as temperature changes and slight pressure, are *consciousness*.

It may be stated by someone that though consciousness may consist of all sensations, still there is that which is the cause of sensation. Is consciousness the things of our world? Is existence wholly subjective? Is there not some externality, as impressions, which cause the sensations of consciousness? A rational appraisal of experience would suggest that the idea of externality is the result of an outside reality, notwithstanding the early opinions of Locke, Berkeley, and Hume to the contrary. This being admitted, then is self also that which engenders sensations of its nature in the consciousness? It would seem that self has a nature independent of our consciousness of it.

Most of us, I am sure, will agree that our perceptions of the realities of the world do not correspond with actual archetypes. In other words, there is no such reality as a tree just as we see it, or a sunset or a rough stone and the like. The external impression, the sense experience has its sensation given form or identity in our consciousness. So, too, then self has no existence apart from our consciousness. It has its *cause*, however, which produces those subtle sensations or vibrations of consciousness which we call *self*. Since the impressions of self are not received through any of the five senses, they lack the

qualities of those senses. It is for this reason that self is rather an indeterminate sensation—a realization most difficult to describe.

What is it that causes these impressions of self, that is, what gives rise to them in consciousness? Here is where the crux of the problem is reached. Many philosophers and, of course, the *Rosicrucian teachings* have long had a positive answer. Science in the field of psychology is not quite certain. Its advanced theories, however, although principally using a different terminology, tend to confirm the Rosicrucian postulations.

The substance of our Rosicrucian teachings, in regard to the nature of self, is that *self* is of the Universal Soul, the Divine or Cosmic essence which permeates and animates our being. However, we must make it definite that self is not an attribute brought into our being by the Universal Soul, but rather is developed therein. It is the Universal Soul essence acting upon the physical body that gives rise to those sensations which we perceive as self. It is, to use an analogy, the same as music not existing apart from the instrument and that which plays upon it. Thus truly self is an *expression* of the soul force in man. Soul produces the sensations of self as an effect, just as external vibrations produce, through the senses, images of the physical world.

This idea of self, to most of us, is confused with perceptions of our physical organism. In other words, self is a combination to us of our objective being and the finer vibrations of the soul force within. It is for this reason that we speak, in our *Rosicrucian teachings*, of the "dual self." By this we mean the two different aspects of the same state of realization. It is like a sheet of paper with a different design on each side. We emphasize the cultivation of those finer aspects of self, those vibrations which originate wholly in the stream of the soul force.

The second question, namely, why there must be this evolution of self, is already partially answered. If the highest consciousness of self is not the realization of our physical form but of the Cosmic impressions of our being, then, obviously, we should evolve that higher consciousness. If a rose is more beautiful in numerous ways than a clump of mud and if it is beauty which we seek, it is to the rose that we must turn. If the spiritual self,

that aspect of self more contiguous to the soul stream, is what we seek to realize, then it is that manifestation of the consciousness which should be evolved.

The third question involves the *time factor*. It is asked, What is the reason for the *long* and sometimes grievous procedure of evolving this spiritual version of self? Again we must fall back upon the old but true principle that time is a human equation. Years and lives are of no importance in the Cosmic scheme where eternity is as a second. The spiritual consciousness is a state to be attained. We either attain it according to Cosmic law or we do not. To attain it, certain conditions, instituted by ourselves, must be made. There is no evading them. We learn what these processes are and begin the refinement that leads to the spiritual self.

At the same time, however, we are objective beings. We must contend with the world and its grosser vibrations. This more or less constitutes a condition of opposition to the ideal which we seek. Mastership, then, must also be had. We must learn to discipline and relegate this opposition to its proper place. This may take one life or many. However, until we begin, we shall never realize the fullness of self. We must go through that experience so as to learn the process, the wonderful distinction between the two aspects of self. Gold would have no value if it were common. So, too, the spiritual consciousness could not be fully evaluated except by comparison to its negative aspect, the physical self.—X

Notes and News

Progress on the new Supreme Temple is now quite rapid. It is perhaps a little over half completed. The edifice is very imposing and one that every Rosicrucian will be proud of. Thousands of Rosicrucians who may never have an opportunity personally to visit the Supreme Temple may take pride in the fact that it will become a monument to the principles of the Order and a landmark of this cycle. Photographs in color of its exterior and interior will inspire members *everywhere*. Such photographs may appear in a subsequent "Dedication Issue" of the *Rosicrucian Digest*.

The Art Staff of AMORC under the direction of Soror Diana Bovée Salyer is prepared to enter and execute the extensive interior decorations within the next thirty days. These consist of large murals and other paintings. Several members with the necessary qualifications will *donate* part of their time to assist the regular staff artist.

The exterior of the building, which can be viewed by the general public, promises to be one of the show places of San Jose and this area of California. It will be the means of attracting to Rosicrucian Park many other people in addition to the thousands of visitors it now receives each year.

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The Technical Department of AMORC is likewise busy in connection with the preparations for the new Supreme Temple. A special sound system has been engineered by Frater Erwin Watermeyer, director of this department. This installation will provide an excellent quality of voice and music reproduction, not only for the Temple proper, but for the ancillary chambers and ante-rooms. A control room has been constructed for the operation of the complex sound and lighting equipment. All principal lighting circuits can be dimmed or slowly flushed on, thus heightening the dramatic effect necessary for initiations and mystical rituals. Our Grand Master, Frater Rodman Clayson, has a great deal of responsibility in connection with the preparation of the ritualistic officers for their part in the spacious and beautiful new Temple. The functioning of these rituals can be seen by all members visiting Rosicrucian Park when such convocations are held.

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The 1949 Rosicrucian Convention is to be held August 14-19. This is approximately one month later than usual. The reason this date was moved forward is for the purpose of having the Temple completed by then. With this in mind, *make arrangements now* to attend this year's Convention. In addition to special lectures, mystical exercises, personal interviews, demonstrations of the principles, science demonstrations, and other features, you will have the *honor* and *privilege* of attending convocations in the new Supreme Temple. It will be a magnificent and inspiring occasion. Travel and other ac-

commodations are much easier to obtain this year. Make *this year* your Convention Year!

Here at Rosicrucian Park you will meet members from many foreign lands. You will have a chance to gain an insight into the ways of thinking and living of other peoples. Nearly every State in the United States, and nearly every Province in Canada was represented last year, as well as countries in Europe, Central, and South America, and, of course, South Africa and Australasia. An *international* spirit prevails during Convention time. There is truly a meeting of minds in common tribute to an ideal.

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Perhaps you have read in your local newspapers about the California earthquake of March ninth. Unfortunately, newspapers in some distant places far-exaggerated the facts. Damage was either minor in some parts of the state or nonexistent in others.

The *Rosicrucian Planetarium* is devoted to lectures, and demonstrations in astronomical and terrestrial phenomena. Among other instruments located there is a *seismograph*. This instrument was built in our own laboratories under the direction of Dr. H. Spencer Lewis. It records continuously any earth tremors which may occur. There are many tremors, of course, throughout the earth's strata which cannot be felt, but which are recorded by seismographs. This instrument shows the intensity of these tremors and their duration. It is from a study of the graphs that the origin of the earthquakes is approximated.

The recent earthquake was very efficiently recorded on the revolving drum of our seismograph. It was a visual display of the actual tremors. On its front page, the San Jose *Evening News* published photographs of the Rosicrucian Planetarium seismograph recordings. It also included a photograph of Frater Floyd Newman, director of the planetarium, showing him calibrating the intensity of the recent disturbances.

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The ancient kabala, as many of our students know, is one of the most profound, esoteric, and arcane studies. In fact, many of its principles have found their way into different systems of mysticism and metaphysics. In our archives was a book written on the subject of the kabala by Dr. Isidor Kalisch,

a recognized authority on the subject. The book is a translation from the original Hebrew. Its title is *The Sepher Yezirah*, which, literally translated, means *Book of Creation*. It is one of the original essays on the kabala. Now out of print, this volume contains both the Hebrew text and the English.

We are now *photolithographing* it just as it was in the original text by Dr. Kalisch. This edition will be made available to our Rosicrucian members. It is most valuable because of its authenticity. There has been so much written on the subject of the kabala which has been false. The book is small and will be sold at a very nominal price by the Rosicrucian Supply Bureau. Watch for an early announcement about it in the *Rosicrucian Digest*. Be sure to add it to your library for it is indeed well worth while. To Frater Joel Disher, Director of our Literary Research Department, whose articles you read in the *Rosicrucian Digest*, must go credit for the preparation of this work in its present form.



There are some occurrences which are difficult to accept as mere coincidence because of the circumstances surrounding them. When visiting with officers of the Order in Rome, the Imperator was recently told of one such strange occurrence by one of the Italian fraters. He related that Frater James French, of Minneapolis, Minnesota, who was journeying in Europe with his wife on a combined mission of furthering his profession of music and his mystical interests, visited Rome. A young Italian frater, Orlando Perrotta, accompanied Frater French to an opera. During the course of the evening, Frater French noticed a gentleman seated on the other side of him who seemed familiar. Gazing intently at him, Frater French was certain that he knew this gentleman. Finally, they spoke. It developed that the gentleman next to him was Frater Salim Saad, of Cairo, Egypt, who was en route to the United States and who had stayed over to attend the opera. The two fraters had met once before at Rosicrucian Park in San Jose, but now their paths again crossed in Rome—yet, their homes were actually ten thousand miles apart!

Thousands of feet of color motion pictures taken by the Imperator and Frater James Whitcomb, Grand Treasurer of the Order, in remote places of the world and in such interesting lands as Old Tibet, India, Egypt, and the like, are in the process of being edited in the AMORC Technical Department. To these color motion pictures will later be added *sound*. They will eventually be shown not only in Rosicrucian Park, but will also be circulated to Rosicrucian lodges and chapters all over the world. Such distribution will include some of the foreign jurisdictions of the Order as well as this one; in other words, it will include such lands as Sweden, Denmark, and the Netherlands. Countries comprising this jurisdiction will, of course, be included.

These travel pictures will take the members to monasteries, lamaseries in the Himalayas, the great Hindu and Egyptian temples, and into other mystical and historical places of which they have perhaps only read or heard. This is another accomplishment on the part of AMORC. It is one thing to speak of the temples, masters and teachers of the Oriental countries; it is another matter to have such connections, such relations as to be able to *go to these countries*. It was only with the cooperation of the local governments, and AMORC's Museum affiliations that these places could be photographed in such troubled times as the present. In addition, rare still photographs of these places were taken which will accompany the Imperator's articles in the *Rosicrucian Digest*. —X

Modernizing Our Teachings

Does the Rosicrucian Order keep abreast of the times? Does obsolescence enter into our teachings? Many organizations, philosophical societies and mystical movements, as well as religions, have failed to serve humanity after a certain period of time. This has been due principally to their having become dogmatic. They have insisted that their original revelations, discoveries or conceptions were final. They further insisted that their teachers and preceptors must not deviate from such postulations. Consequently, movements, which, in their time may have been advanced and progressive,

have eventually become obsolete. Though at the time of their instigation they were deviations from the orthodox, they finally themselves became orthodox.

AMORC is alert to such dangers. For that reason we are continually endeavoring to keep abreast of that which will change; such changes more particularly pertain to the scientific fields. In addition to whatever research we may do here in our own laboratories and in our own Technical Department, we have a further great fount of available knowledge. We have members in almost all of the scientific and technical fields. Many of them are authorities in their particular subject, or profession. They have been requested to make analyses of our various views and opinions, as they appear in our monographs, with respect to certain technical presentations. Thus, they give their opinions, the result of outside findings. After this has been done, these matters must be weighed and analyzed by our own Literary and Technical Departments to see what should be incorporated into our monographs to continue to make them the most useful and advanced.

Although this is more or less being done continuously, and has been for years, at the present time an extensive analysis is being made of the scientific aspects of our teachings. We find that in some subjects we deviate quite definitely from the accepted views of the moment. In such cases where *facts* are involved, the result of absolute research that can be substantiated, if our teachings are not abreast of the moment, they are augmented. However, where there is a difference of *hypothesis*, a difference in theory, we will in no sense of the word change our opinions, or postulations, to conform to anyone else's, regardless of who the other authority may be, or what general support the other authority may have.

In many points our postulations are quite contrary to what is held as the theory-of-the-moment. However, we have noticed throughout the years that at times a contrary theory which the Rosicrucian teachings have advanced, and which may have been subject to criticism, was later *vindicated* by subsequent research. An example of this is found in our conception of the structure of

matter. Twenty-five years ago our theories with respect to electrons were subject to criticism by some schools of physics. Now, the trend, or the cycle, returns to our very theories and postulations!

The present research in cosmic rays presents the hypothesis that they may prove to be emanations or radiations of a universal energy. All other energies, it is speculated, may be but manifestations in the fundamental scale of this cosmic energy. This theory is now in line with our Rosicrucian doctrine of *spirit energy* being the underlying structure of the physical universe. It is true that we may use a different terminology, but, to use the well-known lines: "—that which we call a rose, by any other name would smell as sweet."

Our mystical and esoteric principles have not undergone any change of consequence in *hundreds of years*. In our archives are books written by Rosicrucians of centuries ago which present the same esoteric principles as we expound today. It is true that we have modernized the terminology, simplified the presentation, and given many more illustrations. The reason for not changing is the fact that thousands of members throughout the world have for centuries proved these *mystical principles*, as conceived by the venerables of the past, as being *true*. That which is true, in other words, *real*, is not affected by time.

Rosicrucian students are not affected by public opinion, by mass opinion which is molded by newspapers and magazines. Because something stands by itself, or opposes mass opinion does not necessarily make it wrong! It is a weakness of our nature, something primitive in man's thought, to not wish to deviate from a fixed course, whether it is a path that is being followed in the hills or a course of thought. There is a tendency to be gregarious in our opinions, to like to move with the *group*. Perhaps the reason for this is that it is easier to be pushed along than to pioneer in thought. AMORC resists those tendencies. Until we are proved wrong in any contention, any postulation, we will not make any changes in our statements, in our principles or in our teachings—regardless of how they may be contrary to the *accepted opinion* for the moment.—X



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INTO THE SUN

The golden paths of sunlight
Stream down the cold clear air;
From out the sun-girt city
The rays have built a stair.

I hear the white bells ringing,
I see the censer pass;
The acolytes go singing,
Like mists along the grass,

Into the land of flowers,
Of trees of every hue—
A land of golden towers
Streaming within the blue.

My garments all are sun-drenched.
I breathe the living flame;
Bring me my ribboned sandals
To fly the way I came!

—V. Bruce Chilton, F.R.C.

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Greetings!



Dear Fratres and Sorores:

Most men upon questioning will declare that the end which they seek in life is peace of mind. If, however, peace of mind has a definite content, then obviously all who say they are striving for it are actually not doing so. The extremely divergent ways of living to be found among men make it impossible that peace of mind could have a content agreeable to them all. Perhaps then, the reason so many do not attain their professed end is because of a wrong conception of what they seek.

Suppose we assume that the word *peace*, in the phrase, "peace of mind," has no different connotation than when it is used otherwise. In this sense, it would then mean the absence of conflict, a freedom from perturbation. Does not this commonly accepted idea of peace confer upon it an insipid significance? It becomes dull and negative. It is made to derive its whole content from the absence of that which distracts or annoys us. Such a condition ascribed to peace of mind would make it equivalent to oblivion.

It must be apparent that such a conception of peace of mind would hardly be appealing to the mass of men. Consequently, to men, this state of mind must have a positive nature which is desired in itself. Instead of being wholly the absence of undesirable conditions or experiences, peace of mind must also actively provide qualities of its own.

The mind is ever active to us. Whenever we are conscious, of our surroundings, or our own being, or our ideas, the mind, with the organs and systems through which it works, is *active*. Thus a state of mind is the active combination of sensations which constitutes an experience. Though our experiences are myriad, whether objectively perceived, or as the result of reflection, imagination and reason, they nevertheless fall into two general groups. They are those which are pleasurable and those which are not.

Now, all of our experiences are not the direct consequence of our will. Each hour of the day there are things and events that we realize which are not premeditated. We,

by our own acts and by our own thoughts, cause many subsequent experiences, but all such acts and thoughts are not *intentional*. It is patent, therefore, that the experiences which we consider as *unpleasant* or disagreeable to ourselves were not intentionally caused. The elements which go to compose disagreeable experiences may have been wilfully instigated by us, but certainly not the *results*. I shut a door quickly and bruise my thumb in doing so. If my intent was to shut the door quickly, then I most certainly did not want the following painful experience.

No human desires an unpleasant or disagreeable experience no matter how inconsistent at times his conduct may be with such a purpose. Both our intentional acts and the motives formulated by reason are *desires*. Every desire is caused by what we conceive as an insufficiency in ourselves or in our well-being. I intentionally cross the room because I consider my present location inadequate, insufficient to accomplish some purpose. When I read a book, retire at night, or seek within my own mind the solution to a problem, all is done because I am not content with *self* and some of its relationships.

The effect of desires is disturbing to us. Some, as you know, are relatively more grievous than others. Obviously, the fulfillment of a desire brings a satisfaction which constitutes a *pleasurable experience*. Actually, then, every act of volition or intention is for the purpose of removing some desire—and to find pleasure in so doing. However, our desires are also of two general kinds. First, there are those which are organic; second, those which are conceptual. The first, or organic type of desire, includes the natural appetites, the cravings of the body. The latter, or conceptual desires, are those which we originate as the consequence of our imagination and reason. The desire to own a certain real property is thus distinguished from that of hunger.

The organic or natural desires are less complex; the only discomfiture experienced in connection with them is the lack of that condition or substance to which they are re-

lated. Conceptual, or *mental desires*, are far more complex. In fact, these latter desires may result from illusions which are impossible of gratification. Thus the mind can conceive for itself a need, a need which is entirely unessential to the well-being of the human. It may not even be productive of a temporary titillation of the senses when it is finally realized. In making the satisfaction of this desire seem to be a necessity, the mind torments itself.

These false desires are often prompted by such instinctive characteristics as envy and pride. The individual may be envious of the esteem shown the artistic ability of another; although he lacks the talent himself, he desires the same recognition. He continuously, therefore, torments himself by his inability to gratify the conceptual desire. Likewise, many men are not able to distinguish between the awards of service and the service itself. They seek wealth, fame and power, as if these things existed independently of those factors which bring them about. No man should seek to become wealthy who has not first set for himself some enterprise from which wealth can develop.

Even those conceptual desires which, at their bottom, have merit, should be kept simple, or otherwise many *unpleasant* experiences must be had before they are realized. For example, it is proper that man should be ambitious. If man never conceived of change, the mental faculties of imagination and reason would become dormant. The ends of ambition are changes in our personal status which we conceive as being improvements. Immediately after the mental comparison of the existing state with the idealistic one, a condition of unrest is created in the mind. We are conscious of the insufficiency, and this awareness causes various degrees of distraction or displeasure to the mind. These, in turn, become stimuli, and arouse the powers of our being by which we strive to realize the ambition and thus remove the desire.

A certain amount of irritation, or irritability, is necessary in the complex organism of which man consists, just as in the simple cells of his being. In the cell, however, this irritability is compensated for in its normal functions. In the mind, the desire or irritation may reach proportions where it may never be removed. If one is ambitious,

he must create an end that provides a series of lesser satisfactions. If his goal is too far removed with no hierarchy of lesser achievements intervening, he is left in a constant state of unrest or displeasure.

It is not that humans are particularly courageous and willing to risk perturbation for greater satisfaction. It is that every state of mind or consciousness, as said, is *active*. We cannot be conscious and have the mind at rest. Sameness constitutes monotony, and such is inclined toward a state of inertia. To the normal mind this monotony becomes an irritation. Since we want pleasurable experiences at all times, the tendency is to attempt to change our thoughts and actions so as to remove this irritation. We conceive ends which we believe will relieve the distracting ennui. It is then that proper judgment must be exercised so that the way to the end is not far more disagreeable than the existing state.

Is it possible for us to conceive of any state of living that could transcend *continuous contentment*? If a monotony of experience results in unrest and dissatisfaction, then continuous contentment would need to consist of change and progressive pleasures. Does this mean resorting to the accumulation of myriad particulars? In other words, must there be a continuous pursuit of *things* so as to extract from them the momentary satisfactions which they may provide? Unfortunately, the sensualist and the rank materialist often believe that this is true. As Spinoza has said: "All the objects pursued by the multitude not only bring no remedy that tends to preserve our being, but even act as hindrances causing the death not seldom of those who possess them, and always of those who are possessed by them."

Those who hope for this *continuous contentment* through the means of material particulars, find the pleasures which they afford are but transient and evanescent. Today those particulars thrill them; tomorrow they are bare, and aggravate by the responsibility which they have created. Thus such persons are like a man forced to jump from one sinking object to another in order to keep from drowning in a stream. The incubus of the accumulation of materials and events submerges the possessor with strife and with multi-concerns. As this occurs, they become more frantic in their pace to find the single

possession or material substance which will guarantee lasting happiness.

The greatest happiness is always found in the exercise of *self*, that is, the fulfillment and realization of the natural inclinations of our personality. The one who has an artistic talent finds no greater satisfaction than in painting, or perhaps, playing a musical instrument. The one with mechanical ability finds a surcease for an otherwise restive mood in the creating of devices. Those with a literary bent find satisfaction in the imagery which wells up in their consciousness from the pursuit of the writings of another, or in the creation of themes of their own.

Aside from those comforts which constitute normal gratification of the physical urges, each of us is so constituted that the mind finds pleasure principally in one kind of experience. This kind of pleasure can never be satiated. The desire for it arises again and again. It is gratified not by things which one may acquire for it, but by being given expression. The artist's pleasure is not in the *number* of paintings he has completed, but in the realization of the creative urge, the process of execution. The hobbyist may point with pride to what he has constructed, but these are now only symbols of hours of enjoyment derived from materializing ideals.

The individual who tries to find contentment through the acquisition of objects—cupidity—reveals a lack of knowledge of himself. He is conscious of a restive spirit but has no understanding of its provocation. He is like one reaching out blindly in the dark to find some object with which to plug an aperture through which the harmony of his being is leaking. What he fails to realize is that the change which he needs for personal satisfaction is to be found in the exercise of the latent psychic urge. Until such expression is given the talent or inclination, there is but sameness, or monotony, and the subsequent inertia which causes the craving and its torments. The satisfaction needed is one that comes from the outlet of pent-up impulses. It is not had in the adding of objects to one's surroundings.

When once the discovery is made that contentment stems from the full expression of self, life becomes far less complex. The pleasures of the inner self are *qualitative* and not quantitative. The implements which may need to be employed, or the intrinsic

value of the results, are immaterial in comparison with the immanent satisfaction derived from the expression itself. There is no greater ecstasy than that which comes from the full expression of the psychic inclinations of one's being, whether such is a talent or a moral ideal.

Peace of mind, then, is not an escape from reality. It is not a self-imposed ignorance of the essentials of life. It is, first, the formulating of ideals which correspond to the dominant inclinations of self. Second, it is the daily realization, to some extent, no matter how little, of such ideals. From these comes that series of continuous mental pleasures which is *peace of mind*.

Faternally,

RALPH M. LEWIS,

Imperator

The Best Method of Healing?

A frater asks to address our Forum. He then says: "What is the Order's position with respect to the varied concepts of the best method of healing? Should not the ideal physician be a general practitioner, as Dr. Alexis Carrel brought out—a physician of the mind, the bones, the nerves, the blood, the glands, etc.?"

We wish to preface our reply by saying that this is a highly controversial subject. It is nearly equivalent to the attempt to give an answer as to which is the best religion. Let us approach the subject from a consideration of what would constitute an *ideal* system of healing. Obviously, such a system would be one that would always effect a cure no matter what ailment would be referred to it. In fact, no prevailing system can conscientiously claim to have attained such an ideal of *perfection*. No system has yet discovered a panacea for all ills.

In the view of the imperfections of all systems, they do have a certain structure in common. There is, first, the general hypothesis of the cause of disease; second, the remedial theories and treatment; and, third, the factual matter, the result of empirical investigation or research. The systems deviate, however, beginning with the hypothesis of the cause of disease, and this follows through to the therapeutic treatment methods. That each system is *not* wholly theoreti-

cal in its remedies is substantiated by the number of cures which it can relate.

Is it possible that two different systems can both be right in the treatment of disease? There is such a possibility. At least, the case records of the different systems of therapeutics show "cures" for various similar pathogenies. Among your own associates you will know persons who acknowledge different systems of healing as a cure for a similar ailment. In most of the human endeavors there are several ways to approach the same problem. In the construction of a building, there are various methods employed. In all instances, however, the basic laws, the physical principles, underlying construction, cannot be deviated from. A length of steel girder of certain proportions will only support so much weight and resist so much strain no matter how it is utilized by the contractor. So, too, the various systems of healing must comply with certain basic principles in nature regardless of the various theories which they hold.

The intense rivalry among many of the systems, because of the commercialism which has become attached to them, will not permit any collaboration. Further, since each ostensibly is fully convinced that his theory is supreme and the more perfect, to collaborate with any other system would constitute an inconsistency in their claims.

The following may appear as a conciliatory note, but it is not intended as such. We wish to state that each system has some particular merit. We cannot agree with those who insist that surgery and medicine have no place. There are times when surgery, as a last recourse, is *necessary*. It is, perhaps, a reflection on our system of therapeutics that cures cannot be made at all times without resort to surgery. The fact remains, however, that surgery is at times necessary if the individual is not to pass through transition immediately. Surgery is a substitution, we will admit, for a fuller knowledge of treatment in many instances, but it is, as yet, a necessary substitution, we repeat.

Further, we have come to learn that many *drugless* systems have effected relief and cures without recourse to medication. Several of the auxiliary therapeutic practices employed for years by drugless physicians with success have received the condemnation

of the medical profession during those times. Subsequently such methods have been appropriated by the medical profession for their own use. Thus, many medical practitioners today recognize and employ radiation apparatus such as short-wave machines, electrical currents, ultraviolet rays and hydrotherapy. In many hospitals for the mentally ill, music therapy, and even chrome (color) therapy is being tried with degrees of success. It is not long ago when these latter systems were decry'd by the medical practitioners as being "quackery."

From the other point of view, we also cannot agree with those drugless practitioners who suggest that diseases can be diagnosed by passing a small instrument over the spinal region to denote a deflecting current. Nor, are we convinced that every disease can be cured, as some of these practitioners claim, by the adjustment of the spine within the region of just certain vertebrae.

The Rosicrucians, too, have a conception as to the nature of disease. Likewise, they have a system of therapeutics concerned with the prevention of ill-health. This system has also accomplished cures, as thousands of persons could testify, and have testified. However, we can honestly relate that we do not attack other systems or deny certain merits that each has. No intelligent Rosicrucian with the utmost faith in Rosicrucian methods would fail to use surgery, medicine, or any other system if he felt at the time that it was the quickest or the most essential method of relief.

We all can remember the general practitioner of our childhood. Usually he was the family physician. He attended the mothers and children at birth and cared for the various maladies of the family which ran the gamut of human ills. His word on cardiac ailments, nervous disorders, allergies, and other remotely separated diseases was accepted as final. He was, likewise, a friend and counselor to his patients. Such does make the "ideal" type of physician from the patient's point of view, and psychologically, as well. Such a physician, however, is rapidly passing.

In this age of the advancement of science, the new discoveries in such fields as anatomy, physiology, biology, pathology, psychology, and psychiatry become exceedingly

complex. It is beyond the capabilities of any one human being to become highly proficient in all of these extended divisions of learning. The data of fact and of theory have become overwhelming. The modern physician knows this well. If, after making a diagnosis, he feels that you need the services of a specialist—one having a more thorough knowledge of the technique which should be employed—he will recommend such. If you fail to go to a specialist under such circumstances, you may not be availing yourself of the best possible attention.

As yet, then, there is no absolutely "best method of healing." A rule to follow in making your selection is to ask yourself what method offers, as well, advice for the prevention of disease and the individual maintenance of good health? A good physician or therapeutic system would be able to provide information on preventative methods as well as for remedial measures. A system that can do nothing for you until you are ill shows a lack of knowledge of prophylactic procedures. For analogy, modern, efficient police and fire departments have a responsibility to the public as to prevention as well as later assistance.

Furthermore, it is suggested that you select a system of healing that is devoting considerable effort to original experimentation and research. It is not sufficient merely to instruct and to employ qualified preceptors to train students to become proficient in established techniques. Since none, admittedly, is perfect in its ability to cure all diseases, it then implies that a wealth of knowledge is yet to be acquired. Failure to continually search for answers to perplexing questions, or to find the solutions to problems of health, discloses lack of initiative upon the part of the authorities of any such system.

The public themselves, however, must be reasonable in their attitude. Man cannot expect to live forever. The cycle of existence on this plane has its end. The biological cycle, even for those in the best of health, will reach its zenith and then must wane. No system has failed because it does not perform the impossible.—X

Are Our Desires Right?

Another member now addresses our Forum: "In the materialization of our de-

sires, how does one evaluate the moral responsibility? I have not the slightest doubt that I can get a thing or a condition, if I put my mind on it hard enough. I have materialized a number of things in past years. But, also, I find that one is sometimes involved with some things very disagreeable which happen to be the reverse side of the picture which one has visualized. Pictures have only one side but in the materialization there are three."

The soror is anxious to know how we may be certain that our desires are properly motivated. If that is not known, we may pursue a course which may satisfy the desire but, at the same time, incur great moral responsibility for a wrongdoing. From this point of view, there are proper desires and illicit ones. The proper desire would be one that had no negative or adverse aspect.

A general division of desires would be those which are *physical*, *intellectual*, and *spiritual*. Each of these, of course, would be subdivided into those which are proper and those which are illicit. Our physical desires are somatic or bodily ones. They are biological in origin. These desires are inescapable in a normal person. In fact, no attempt at complete suppression could be had without incurring detrimental results.

These physical desires are sensations or cravings which call to our attention the subnormal conditions of our body. They tell us, as thirst, of the inadequacy of that which is needed for normalcy. The satisfaction of such desires is, obviously, limited; the pleasures which they provide, consequently, are transient. It is gratifying to quench the thirst, but the pleasure is in direct proportion to the desire. When the cause of the desire is removed, the pleasure which follows from it is accordingly diminished.

If we allow the causes, the subliminal conditions, which engender desires, to reach great intensity, then the desires may become uncontrollable. Intense desires dominate the consciousness. The stimulus is so commanding that at times the strongest will is subordinated by it. A person crazed by thirst can think and respond to nothing else but the maddening, impelling urge of the desire for drink. Under such circumstances, the individual has no opportunity to evaluate the amoral acts which may result from satisfy-

ing his desire. A man will steal and kill to satisfy the all-consuming fire to quench his thirst. Only one side, as the soror says, of the potentialities of his desire are manifest to him.

Whenever it is possible, one should not permit the causes of desires to reach such proportions. Desires of normal intensity can be entirely circumvented or at least disciplined by the reason. Thus the man whose thirst has not blocked his reasoning powers may find a way of satisfying it without committing a crime to do so. The more subtle impressions of the intellect and of the spiritual being are not wholly submerged by an all-consuming desire.

There are individuals who intentionally cultivate, through habit, excesses and inordinate desires just so that they may experience the thrill that results from their momentary gratification. Such persons have deliberately exposed themselves to a condition of helplessness. They have, for the time of the desire, extirpated all other influences. It is such persons who commit crimes against themselves and society in the materializing of a desire.

In the realm of intellectual or mental desires, there are dangers as well. A mental desire consists of satisfying an ideal, a concept which irks us until it is realized. An ideal as a concept is only partially complete. It is not a reality until its counterpart can be realized through our senses in actuality. For analogy, a man may set for himself in life the goal of acquiring a certain sum of money. There are satisfactions which he imagines or which may actually be derived from the realization of that money. These must be experienced through an objective means. He must be able to buy things or spend the actual money so that it will bring him physical pleasure.

If this man holds to the view that the realization of his desire, the accumulation of the money, justifies the means of obtaining it, he may become ruthless. He will not entertain any thoughts or impulses which might mitigate his intense drive toward his ideal, his mental desire. In satisfying his desire, he will eventually learn that he has strewn the path of life with enemies. He has dispossessed himself of all real friends. He has created circumstances and conditions which not only endanger his health but his

peace of mind. In fact, the satisfaction he expected from the fulfilling of the desire will be lessened by the accompanying circumstances. He has his gold in the end perhaps, but it is tarnished with hatred, bitterness, and sorrow.

In endeavoring to satisfy a mental desire, that is, attain an ideal, I like to think of one of the laws of motion discovered by Sir Isaac Newton. It is the third of the classical laws of motion expounded by Newton. It is: "To each action there is an equal and opposite reaction." In the dynamic pursuit of an ideal, you are releasing certain powers and forces, converting them into action. One must always ask himself then, as to what will be the reaction—for there will be one or more.

Unfortunately, most persons see the reaction to the realization of an ideal or the culmination of a mental desire only as the personal satisfaction which it may provide. What about the forces and energies used to gain that end? The individual may have made promises, he may have used people, set into motion psychological factors within himself and others. He may have started a series of minor causes in his environment from which will follow effects as well. These will act upon him and their reaction may be unanticipated calamity.

Let us use a further analogy. A man wishes to blast a rock near his home so as to enlarge the natural flow of water from a spring. In going about this, he must not be so blind, in hoping to achieve his end, as to disregard the probable effects of the force of the blast upon the foundation of his home nearby. If he is neglectful of thinking of such a reaction, a large charge of explosive may give him a greater stream of water, but it may also shatter the whole foundation of his home.

Consequently, it is first necessary to give a temperate consideration to the reactions to those actions required to materialize a desire. Ask these questions: What else can accrue from that which has been set into motion? Will the actions find surcease in the desire or will they continue on beyond it? Is it possible that additional consequences not wanted may follow from them?

To not think of these probabilities is like a small boy throwing a stone to knock loose an apple from the limb of a tree. To assure

himself of success, he throws a large stone very forcefully. It not only dislodges the fruit, but the stone has sufficient momentum to carry on and smash through a nearby window, doing considerable damage.

From the mystical approach, our desires must be in accord with Cosmic laws and principles. The determining factor is principally our *conscience*. We must ask ourselves: Have we a moral right to attempt to bring into materialization our desires? Are we doing an injustice to another? Are we depriving others of what they are entitled to? Is our request solely a selfish one, that is, one from which no other than ourselves will receive benefit? Does our desire oblige us to violate laws of health and to oppose spiritual precepts of which we have knowledge? If we realize that what we are asking is in violation of conscience and Cosmic laws and, of course, natural laws, we must expect an adverse reaction from our course of action.

The fulfillment of our desire is thus a many-faceted function. We must not allow the glitter of the satisfaction, which is to be had, to blind us to the other consequences of our actions.—X

Our Foreign Jurisdictions

A soror asks: "In foreign jurisdictions such as Indonesia, the Netherlands, and others, what progress has been made in rehabilitating the work of the Order? What are their plans for the future? What has happened to the more prominent personalities in these countries?"

The matter of jurisdictions is often quite puzzling to Rosicrucians. It has to do with the administrative aspects of the Order. A jurisdiction consists of a certain area of the world's surface comprising one or more countries over which there presides a supreme officer of the Order, such as an Imperator or a Grand Master. These jurisdictions are autonomous within themselves; that is, they govern themselves, establish their own rules and regulations, and have control of their physical properties. They are, and must be, however, observant of the traditions of the Order and must conform to the traditional landmarks. Further, they are affiliated with all other authentic Rosicrucian bodies throughout the world.

The logical question is, How did such jurisdictions come into existence? Who determines what countries shall be included within them and who shall preside as the supreme officers thereof? In fact, it might be asked, Why must Rosicrucianism be divided into various sections recognizing political boundary lines for its activities? The reason for this goes back to the early prolific persecution of such mystical bodies as the Rosicrucians. It must be understood that at one time mystical thought did not have an equal freedom throughout the entire world. In some lands there was greater freedom than in others; consequently, the Rosicrucian teachings would flourish where there was a liberal attitude. In other areas of the world, to use a common phrase, the Order would be "blackened out," banned by Church or State decree. When it was banned by any government it would be because the Church and State would be one at such a time in those countries. There are cycles of change, fortunately. Eventually, the countries that had once banned liberal Orders such as the Rosicrucians, Freemasons, and others would again permit their activities. Enlightened individuals in those liberated lands would petition the officers of the Order in the nearest jurisdiction that they, too, might establish lodges and carry on the work. Consequently, the supreme officer of the jurisdiction receiving the petition and the supreme lodge of that region would consider the petition and would issue a dispensation or authority to one or more individuals to begin the establishment of Rosicrucianism in that land. Such a country would then constitute a *jurisdiction*—although a subordinate one. It would not be considered an independent and self-governing jurisdiction until after the probationary period of the dispensation—perhaps from three to five years. This was done to test the qualifications, the worthiness of those who sought to establish a jurisdiction.

The fact that the Rosicrucian Order has been divided into jurisdictions has been beneficial in many ways. If the Order had been completely centralized in the past, that is, if its headquarters had been in a country where it would have been banned suddenly by religious persecution, then the whole Order would have been paralyzed. It would be just as though the heart were stopped in the human organism. But, since there were a

number of jurisdictions, each autonomous, if one were discontinued, the others would be able to continue.

This, however, accounted for the confusion on the part of outside historians as to the actual date of origin of the Order. Further, the cycles of one hundred and eight years when a jurisdiction voluntarily would go into inactivity and resume later added to the confusion. All these circumstances would cause the non-Rosicrucian historians to conclude that the Order had its inception at a certain date, when it was merely resuming its period of activity. Today there is more and more tendency toward the unification of these different jurisdictions into one jurisdiction, a *one world* of Rosicrucianism, just as there is a great movement toward the eventual dissolution of *nationalism*.

For its second cycle of activity, the North American jurisdiction came into existence under the authority granted to our late Emperor, Dr. H. Spencer Lewis. He traveled to France, was initiated there in 1909, and returned to America the same year. During the years of 1909 and 1915 he laid the groundwork, almost singlehanded, for the establishment of the A.M.O.R.C. in America. It was not until 1915 that he received the help of a few others in establishing the first American Supreme Council.

Subsequently, in 1934, at a F.U.D.O.S.I. conference in Europe (a federation of the various esoteric orders, the Rose-Croix of France, and others), it was agreed that the A.M.O.R.C. jurisdiction of North America should be extended to include Central and South America and certain other lands, as well, which were not independent jurisdictions. Thus, there came to be included South Africa and Australasia—Australia, New Zealand, and so forth.

In 1946, after the present Emperor met with the Grand Master of the Order in England, it was decided that the British jurisdiction should be coordinated with the American. In 1949, the French jurisdiction of A.M.O.R.C. became a subordinate Grand Lodge to the American one, and is now equally coordinated with it. The teachings of the A.M.O.R.C. are now issued in the French language throughout France, its colonies, and other French-speaking countries.

This unification makes for *efficiency* and *economy*. Instead of establishing the neces-

sary elaborate Grand and Supreme Grand Lodges in various countries, duplicating to a great extent the work each must do, there is *one* central Supreme Grand Lodge. This latter becomes stronger and more proficient than would a number of smaller ones—and certainly more economical than duplication. Of course, we can only hope that conditions throughout the world will never force a breakup of this expanded jurisdiction into smaller ones again.

There are still a number of splendid separate and smaller independent jurisdictions of A.M.O.R.C. The jurisdiction of *Denmark and Norway* is one, having its Grand Lodge in Copenhagen. This jurisdiction has been carefully patterned after the American one. Soror Carli Andersen, one of its early officers, spent several years in America with Dr. Lewis during the formative days of the A.M.O.R.C. The jurisdiction of Denmark and Norway has a beautiful Temple, splendid officers, and a successful future ahead of it. It is well guided under the capable direction of its Grand Master, Frater Arthur Sundstrup.

The *Swedish* jurisdiction, too, was patterned after the American one. The late Grand Master, Frater Anton Svanlund, had on many occasions met with Dr. H. Spencer Lewis in Berlin and elsewhere. It was his ambition, as a mystic and a scholar, to *re-establish* the Rosicrucian Order in Sweden. In centuries past the Order had been very active there, and included in its membership certain members of the royalty. Frater Svanlund was of the opinion that the American methods were modern and more in keeping with the times. He received a dispensation from Dr. Lewis to re-establish that jurisdiction, and he was most successful in so doing. Monographs containing the teachings were issued in the Swedish language, and a beautiful Temple was established. Many books by Rosicrucian authors, including several by Dr. Lewis, were published in the Swedish language.

After Frater Svanlund's transition on March 17, 1948, Frater Albin Roimer was duly appointed Grand Master of Sweden. He is a young man, highly imbued with the spirit and principles of the Order. Almost as though it had been Cosmically ordained, he decided to make a journey to America just prior to the transition of the late Grand

Master. He attended Rose-Croix University here at Rosicrucian Park, and the 1948 convention as well. He and Soror Roimer spent considerable time in studying the ways and activities of our jurisdiction for the purpose of conveying such information to the officers in Sweden. At that time, he had not the slightest idea that he would ultimately become the Grand Master of Sweden. When he eventually assumed office he was therefore already prepared by his extended visit and contacts with the officers here in America.

The jurisdiction of the *Netherlands* was, of course, tremendously affected by the Nazi occupation. Many of its members lost their lives in concentration camps. Its Grand Master, Frater Jan Coops, courageously persisted in the Rosicrucian work at the risk of his own life. The teachings of the Order are now being disseminated again from Amsterdam in the Dutch language.

Another progressive and once successful jurisdiction was that of the "Dutch East Indies," as it has been known. It originally received its sponsorship from our late Emperor, Dr. H. Spencer Lewis, in the early twenties. Hard-working members in that distant land acquired some beautiful real property, prepared a splendid Temple, and established their own printing plant and dormitories. Before the late war, rapid progress both *spiritual* and *material* was being made. Then came the Japanese occupation and the seizure of this property. Many of the members were placed in Japanese concentration camps during the long war years. Their health was badly impaired and some lost their lives. After the war, I met some of these fraters and sorores in the Netherlands. They had been released from the concentration camps and had journeyed to Amsterdam and other places in their mother country to recover their health. At that time, I was meeting with the fraters and sorores of the rehabilitated Grand Lodge of the Netherlands. These liberated members showed their emaciation and long suffering.

Just when it looked as though they could begin to rehabilitate themselves in the Dutch East Indies, the civil war began. To a great extent this internal dissension continues. It is true that they are making an effort to rebuild the Order in their country—Java. They are again preparing lessons, for all had

been destroyed during the Japanese occupation. They were without typewriters, paper, and pens. It was the privilege of the A.M.O.R.C. of this jurisdiction to supply a few of these things through the kind donations of its members. The spirit of these brethren is far from dead. It has been *revived*, and it is only a matter of time until they will again be an active member of the family of jurisdictions.

The *Italian* jurisdiction is still in a formative stage of its rehabilitation. Frater Dunstano Cancellieri worked for years prior to and during the war, and in his period of refuge, to translate the modern teachings of A.M.O.R.C. into the Italian language. After the war he returned from Africa to his motherland, establishing himself in Rome. He began to gather about him mystics, prominent persons with ideals such as his. Conditions, however, were not favorable in Italy. There were internal dissensions, political unrest, with a rising *religious prejudice* fastening itself to the State. To a great extent, therefore, Frater Cancellieri and his associates had to act *sub rosa*. All these efforts taxed his strength, and he was then an aged man.

Recently, when our Emperor visited Rome in the interests of the Italian jurisdiction of A.M.O.R.C., he found our good Frater Cancellieri very ill and on the very border of transition. His actual transition occurred on March 8, 1949, and was announced in the May issue of the *Rosicrucian Digest*. Of course, his transition has, for the moment, arrested the development of the Order in Italy. The valiant personalities, who were associated with the late Frater Cancellieri, will continue their labors in the restoration of the Order.

It is expected that a new *acting Grand Master* will be announced for Italy within a short time.

In the March 1949 issue of the *Rosicrucian Digest*, there was published a photograph of the Emperor conferring a decree of authority upon Frater Salim Saad, as Grand Master of the honorary *Amenhotep Lodge* of Egypt—a modern Lodge in the land of the fountainhead of mystical brotherhoods. A most capable individual, Frater Saad represents the typical Rosicrucian. For a considerable time he lived in the United States, and is now, in fact, an American citizen. While in

California, he took an active part in many of the affairs of the Grand Lodge, and for a time directed the Rosicrucian Planetarium. He has an excellent business sense and is a modern businessman in every regard, yet he has a deep insight into the mystical principles and teachings of the Rosicrucian Order.

It must be apparent to every frater and soror who reads these facts that the Order is indeed world-wide in its extent and in its impact on the lives of thousands of persons in many lands. It should, as well, instill in them a pride that they are members of an Order so extensive, so old, and one that has contributed so much to human welfare. It will also make our members understand why we are periodically subjected to malicious attacks on the part of the avaricious and those who seek to dominate or destroy the Order. Only that which is eminent is ever considered worthy of attack.—X

Progress and Rest

When a member requests that monographs be discontinued for the reason that he feels a rest from his studies is necessary, it is obvious to the experienced correspondent in one of our departments that the individual, while meaning well, is in all probability confused in his reasoning. To answer the question—Is rest occasionally needed from any study or from the attempt to gain personal or psychic development?—the answer is obviously “yes.” Rest, however, need not mean complete discontinuance of what one is doing.

A person in any type of work, whether it be physical or mental, is occasionally faced with the necessity of having an interruption in the continuance of such work. Rest is a law of nature. It is essential to progress or continuance of activity, but, on the other hand, rest and complete cessation of work are not necessarily synonymous. One does not quit a job necessarily, because one feels the need of a rest, although there are times an individual wishes he could. The necessity of earning a livelihood becomes an important factor in hindering anyone from taking such a drastic step, and therefore, he searches for other means of interrupting his activities sufficiently to gain the necessary rest.

Throughout the manifestation of life, the fact that rest is a phase of this life is very

obvious. Various forms of plants enter into dormant periods. Animals also have their periods of rest, even to the extent of hibernation in the case of some species. This latter response is, in a sense, rather low in the animal kingdom, and it also meets the necessity of changing climatic and other environmental conditions. In the higher forms of life as expressed in man, rest is indicated through intelligent direction of activity. We might examine the condition of rest first from the biological standpoint. Man's body is in a constant process of change. It has to maintain itself by taking into that body certain chemical combinations in the form of food, water, and air. When the body is functioning in good health, these combinations are properly transposed to be the fuel by which the mechanics of the body are maintained. Shut off these supplies and the body eventually begins to lose its efficiency, and, in time, even ceases to function.

Nevertheless, while this process goes on, it is obvious that the constant procedure of eating, breathing, and drinking is not something that is done continuously. It is like many other things in nature, a periodical activity, sometimes directed intelligently and sometimes haphazardly. The body is able to adjust itself over a wide degree of latitude to the type and manner in which these materials are furnished it, and in its own functioning sets up certain involuntary reactions that distribute rest and activity in such a manner as to provide a balance.

In the human being, rest is indicated most prominently by sleep. Eventually a time comes when sleep overcomes the volitional activities, when will power is actually subordinated to sleep. Rest is in its maximum state when one is in the state of sleep, insofar as the human body and mind are concerned. Six to eight hours of sleep, out of each twenty-four, are normally demanded by nature. While this is variable, it is the average. Many delicate mechanisms of the body provide examples of rest. One of the most outstanding is the highly intricate muscle of the heart. This muscle is so constructed that it causes a more or less regular functioning of the heart through the span of life. It is a peculiar type of muscle in that it is under stress only when in the process of movement. At the conclusion of each movement of the muscle, there is a state of

rest. Although the period is very short, nevertheless a point of rest is reached after every beat of the heart; this constitutes relaxation and no strain whatsoever. Resting of this muscle is also intensified by sleep, because the body as a whole is quiet and the demand upon the functioning of the heart is less.

The very delicate adjustment of the heart muscle illustrates the fact that activity and rest can continue almost simultaneously. If the heart muscle had to rest completely over a long period of time, animal life and human life could not survive. Since the adjustment is such that alternate activity and rest continue in a systematic and definite type of established form or rhythm, the requirements of this organ of the body are met in that the body can depend upon the performance of the heart for the circulation of blood, and at the same time to provide the necessary rest in its functioning so that it will have the opportunity to renew itself in the same cycle that it continues to perform its functions.

The detail into which this has been explained illustrates how human endeavor can, to a certain extent, follow the same pattern. All activity to which we are subject, whether it be physical work or mental concentration and study, is what we might call the condition of stress in the human body and the general physical and mental constitution of the human being. This stress, then, is present when man is voluntarily directing his physical or mental efforts in any direction. Physical work offers the most simple illustration. The activity of the muscles by which we carry out any physical manipulation is the stress of the general work to be done. Discontinuance of the work is the release of the stress and the result is rest. In work requiring the use of the hand, such as operating a typewriter, the muscles of the arms and hands are put under a stress during operation. Discontinuance of typewriting and letting the hands do nothing constitutes rest, or the opposite of stress.

To produce such rest, however, does not mean that one has to discontinue operating a typewriter indefinitely. The illustration of the function of the muscle of the heart shows that short periods of rest can be very effective. Rest can be obtained by redirecting activities. The individual who does hard

physical work all day will find rest in reading. Another individual whose work is almost entirely mental, who reads and writes or is in some form of analytical activity, will find physical work or play, such as gardening, golfing, or other games, a means of rest.

In this age of specialization it is easy for us to lose sight of the fact that whether we are completely conscious of it or not, we all specialize, and, in doing so, overlook the demand of nature for balance. Health cannot be maintained by a person having a sedentary type of work, unless some physical exercise is a part of the individual's hobby, vocation, or spare time. This does not mean that one has to be a fanatic on the subject of exercise. Mild forms of exercise carried on regularly for people who do desk work, or mental work most of the time, is far more effective than elaborate, intense exercise done spasmodically. The laws of physiology and biology indicate that the human being can stand a great deal of stress, and can stand it for sustained periods of time. However, he will be better off, and, over a period of a lifetime, will be better able to sustain the demands that various stresses put upon him, if the stress is interrupted by intelligently planned rest, or by directing other activities to take place.

So far we have considered primary functions that have to do with our normal means of earning a livelihood. We have referred to the mental worker and his need for physical diversion, and to the one who works primarily through physical effort and the need for his relaxation by mental direction. These parallel illustrations can be continued and applied in the same manner to self-improvement and to psychic development. The Rosicrucian teachings are, in a sense, a form of both physical and mental activity. They of course are in the first place a study which requires a degree of mental and conscious application. There are certain exercises and activities that give a small degree of physical exertion and stress, although this is acknowledged to be secondary if considered in the sense of providing any physical activity.

To take the Rosicrucian monographs and apply ourselves to them over an indefinite period of time without proper rest would be as ridiculous as to try to carry on any physical or any other mental activity without

some proper interruption. Sometimes the neophyte student is impatient. He wishes to attain in a few steps all there is to attain in psychic development. He therefore overdoes his concentration, meditation, and directed activities and exercises in the early monographs. To intensely try to force the issue is to add stress rather than to provide proper periods for assimilation. Psychologists have learned through experimentations that the learning process is an irregular process. Even the memorizing of a simple poem illustrates the point. We read the poem over and over again and try to recall it. We find that in the first few readings we very soon gain an ability to remember many phrases and many parts. It seems that we are fast memorizing the words. Then apparently we reach a point where it seems that we have gained nothing. Everyone has had the experience, when this point is reached, of finding that the harder one tries to learn, the less one can remember.

Assimilation into the human consciousness is like assimilation into the human body. Facts or ideas have to be digested. A certain process within has to take place. Food swallowed does not immediately become fuel for the body. Words read do not immediately fix themselves in consciousness. Not only is repetition needed in both cases, that is, more food and more reading, but the element of time is a factor, and no amount of concentration or direction will speed up this process. That is why modern psychologists tell us that learning will be far more efficient if carried out in certain regularity over a period of time, rather than an intense concentration for a few moments or hours.

Reading a poem a number of times and putting it aside and coming back to it periodically will bring about the memorization desired more quickly than concentrating on the poem for the same total number of hours continuously. This can be proved by experience. The rest periods, whether they be other activities or complete rest between the reading of the words, are as much of the memorizing process as is the reading and repeating of the words.

The parallel to this principle applies very specifically to our Rosicrucian teachings. The degree of development which you hope to attain will be acquired by proper application of directed periods of study and performance of the suggested exercises over a period of

time. Our monographs are quite adequate for thirty minutes to an hour and a half of study. If they are reviewed at least mentally two or three times the following week, and the suggested exercises (or the exercises previously suggested if new ones do not happen to be given that week) repeated twice daily, say in the morning and in the evening, and if all this is done conscientiously and systematically, proper development will take place within the mind and body, and the results will eventually be the end desired.

The learning period, however, varies with individuals, depending upon factors that are difficult, if not impossible, to determine. Therefore, no one can tell you how many total hours of study, practice, and application—and over what period of time—will bring about what you desire. Rest by all means is needed, but rest must never be confused with a completely static state in which all activity is suspended. A member of this organization can adequately handle and comprehend and carry out the exercises and experiments and initiations on the basis of the distribution of our teachings—that is, in the form of monographs presented weekly. He cannot do it very much faster, and in ninety-nine percent of the cases, no faster at all; if it is done slower, it is because of lack of application.

There is no need to suspend the study altogether at any time if this process is systematically carried out. The progress in development depends as much upon systematic procedure as upon the content of the instructions themselves. To return to the illustration of memorizing a poem—if the poem is read at certain regular intervals, say a number of times a day, it will be memorized. However, to read it three times one day and skip five days, next read it four times two successive days and skip a week, and then read it six times for three successive days and again skip a period of time is not the systematic form of learning which will match the capacities within our beings set up by the laws of life, nature, and the Cosmic, and will conform to a degree of regularity by which the whole universe functions.

Our advice to any student is to plan as systematically as it is possible to carry on his studies; to give himself to concentration upon the principles given and their application; to rest from these things in the intervening times by participating in other activi-

ties connected with his work, hobby, interests and diversions; and to the best of his ability try to maintain the highest degree of health through proper eating, sleeping, and breathing. This procedure will, insofar as it is humanly possible, bring about a gradual degree of development and accomplishment. —A

Mental Discipline

Concentration is one of the most important subjects, considered from the standpoint of individual development, introduced in the early monographs of the neophyte degrees. It is, therefore, little wonder that many questions come to our Correspondence Department and to *The Forum* relating to concentration. It is not necessary to repeat here the numerous questions asked, but it is well to point out that there have been many articles written on the subject of concentration supplementary to the Rosicrucian monographs. All these articles—which a member will find by reviewing back issues of *The Forum* and by referring to the index of each volume on the subject of concentration, plus the booklet issued by the Rosicrucian Supply Bureau on *The Art of Concentration*—make up a complete reference library on the subject. It is the same as having available an encyclopedia devoted to one subject but wherein, through various articles and discourses, many of its phases are discussed in a form supplementary to the basic instructions in the meaning and technique of concentration, as given in the monographs in the proper point of study.

It is obvious to any member how basic the knowledge of concentration is to the understanding and improvement of technique in connection with all the Rosicrucian work, particularly for carrying out successfully the experiments, exercises, and initiations given at various points in the teachings. Without an improving ability to concentrate, many of the potential benefits of Rosicrucianism are lost to the individual member. Notice that I have referred to the “improving ability,” indicating that the ability to concentrate is an evolving technique.

There are few people who have ever, in a lifetime, perfectly mastered the technique of concentration. It is always something sub-

ject to improvement, and it is important that the student does not become discouraged because of what may seem to him to be a rather slow evolvement of this ability or technique. I distinctly remember an incident which occurred when I was not more than eight or nine years and entering a new grade in school which necessitated an advance or change to a different classroom and a new teacher. The first impression I have of that teacher is that she wrote on the blackboard the two words “self control,” and gave quite an elaborate explanation and commentary upon the meaning of self-control. As I look back upon that event, I now fully appreciate the fact that I had no idea what was meant by the term, and regardless of the good intention of the teacher, she never was able to get across to children of only eight or nine years of age the concept or meaning of the words “self control.”

Obviously her intentions were good, and probably she thought in theory that she was creating a basis for better discipline and behaviour. Like many teaching theories, it just did not work; that is, the grasp of the idea of self-control, at least as this teacher presented it, was completely beyond the comprehension of children of less than ten years of age. In fact, the words became nothing more than two unknown concepts; besides, they had a certain connotation of fear, because, since we did not understand what it was all about and just what the idea was that the teacher was trying to convey, we consciously or unconsciously linked the presentation of the words with unpleasantness unless we accomplished what the words were supposed to mean.

Self-control is something that is learned as a part of the process of living. It is rare that the child or even the adolescent gains much self-control outside the social, moral, and religious influences of the home which become, either by pressure or choice, the background of behaviour. For adults, self-control takes on more meaning. It is through such an exercise of our own volition that we are able to conform to the moral, social, and political laws and regulations of the society in which we live. Nevertheless, self-control in every human being is far from being a perfect state. If self-control were evident in the behaviour of all human beings, there would be no crime or criminals; and there

would be no atrocities or advantages taken of human liberties.

Other than the political and moral implications, the biggest problem of self-control to the individual is in connection with his emotions. He who can control his emotions is controlling the basic pattern of his whole behaviour. Not to avoid extremes of emotions, unless such expression is warranted by the external or internal conditions completely beyond the control of the individual, is a sign of weakness—that is, if the emotional expression is of such a nature as to lead to unsocial conduct.

If, in order to control our objective mental attitudes and our physical behaviour, we find that the ability to completely become masters of ourselves physically is an evolving process (in other words, if we find that to be able to discipline our thoughts and actions, we must evolve through childhood and adolescence and adult years and still possibly have shortcomings), it is little wonder that pure mental discipline or control, as is required in the state of concentration, is also to be considered an evolving and exacting technique.

So it is that we can clearly understand why absolute control of any kind within the human being is a state of perfection toward which we can aim but possibly never can completely achieve. Nevertheless, in the process itself, the degree of evolvment which we attain at any particular time or moment is that upon which we can call for support and for help if we would apply that which we have already gained.

In regard to concentration, it is also necessary never to lose sight of the often repeated injunction in our monographs and in supplementary discourses on the subject of concentration: that concentration is an art or technique, and, as such, must be developed through understanding and use. To discipline the mind is to build up a set of habits different from those which previously existed. The individual who is disorganized in his thoughts and actions is always, to use a common expression, "in a muddle." As such, his thoughts and actions are always at random with his environment. He is never sure of a course of action, his thinking goes in circles or in sections of a circle, seldom completing any plan or purpose which has been thought out systematically. When we are confused in a decision, we all find ourselves

thinking in circles, so to speak; that is, our thinking is due either to the lack of ability or the lack of having sufficient facts to make a decision. Such random thinking is little more than talking about our problems to someone who has no suggestions of any value to offer. In other words, undirected thinking of this nature is a form of merely talking to ourselves, knowing at the same time that we have no answer to our questions.

This type of thinking is the very opposite of concentration. Concentration implies at least a degree of mental control. Instead of letting our thoughts go at random from one idea to another, we formulate our problem and then concentrate upon that point. In making a decision, many people do not pause, in the beginning, to ask themselves in a clear-cut fashion what the problem is. If less random thinking were done about a solution of a problem and more thinking about what the problem and its implications are, there would be fewer unsolved problems and fewer foolish mistakes made as the result of undirected thought.

The very basis of concentration as taught in our monographs is that once a picture is clear-cut, we can draw upon the faculties of the subjective mind to guide us. The subjective mind is understood to be the mind of the soul, and in that sense, the Cosmic mind. The knowledge that is a part of the Cosmic mind is as equally available to the human being as is the knowledge that comes into the objective mind through our sense faculties; however, to use it we have to make ourselves open or available to the information that can be received. To try to see an object with one's eyes closed is a ridiculous consideration. Man has the potential ability to see, and therefore, logically, he opens his eyes and looks. Yet, man closes the eyes of his subjective mind, which would be the very means of seeing into the Cosmic mind, through the process of random thinking and undirected mental activity.

The steps necessary to concentrate, once the thinking upon which to concentrate is decided, are presented specifically in our monographs. There is no need here to repeat the process. There is no plainer statement of the subject of concentration than is contained in one of the monographs in the very early neophyte degrees. Two things must always be remembered: first, as we have

repeatedly stated here, that the thing to be concentrated upon must be decided and made to stand out clearly as the central idea of concentration; second, that the technique of concentration is a technique or art that cannot be learned overnight. We must reconcile ourselves to the realization that we can do only the best we can within the limits of the mastery of the technique which we have accomplished. This latter need not seem hopeless. A person who is not an expert swimmer can and has in actual cases given aid to a drowning person; in fact, sometimes the amateur has given more aid than the expert.

Another general fact that we should always keep in mind in connection with mental discipline is that psychic development, just as physical development, is an allover process. A child cannot, nor can any external agency to the child, beneficially cause any one physical part of the body to develop in excess of the other. The development of the physical body from birth to its maturity is a gradual allover process, many functions going on side by side. Modern biology, particularly in the study of glands, has found that this allover process is dependent upon the interrelations of the glandular system of the body, each doing its part and working in connection with the other. Psychic development shows this same parallel.

Man's attainment of the ability to be aware of his subjective faculties is, in a degree, a duplication of the process, in a mental or psychic sense, that is involved in the development of his physical being, in the physical sense. Furthermore, and this has been repeated many times, never lose sight of the fact that the average individual reaches adult years before he gives systematic consideration to the development of his subjective and psychic faculties. In other words, many of us, when we started to give serious thought to such subject matter, were, with respect to psychic growth, in the same position as a child or adolescent is to physical development. No form of growth or development is successfully forced. Nature, or we might say the Cosmic, continues its progress in accordance with laws the speed and function of which lie in the Infinite Mind. Man in his finite knowledge can learn and, in learning, advance toward the Infinite.—A

The Disorganized Personality

There is perhaps no greater torment than that which is self-induced. We are all subject to worries at times. Although the ideal state would be one free from such concerns, actually such is not possible with most of us. We each have certain responsibilities. When we see, or believe we do, impending circumstances which will detrimentally affect these responsibilities, they become sources of worry.

In concentrating upon problems or circumstances which seem to threaten the equilibrium of his relationships, the normal person is able to fairly counter them with defensive measures. He may not see a complete solution to his problems, but at least there arises in his mind some line of action which he hopes will be protective. The abnormal person finds it nearly impossible to concentrate upon the cause of his worries. The very thought of them inhibits or seems to paralyze his thinking processes. Instead of meeting the impending circumstance, he compounds it by completely surrendering to it.

Many persons are abnormal in the sense that they are *chronic worriers*. They are continually frustrated as a result and make life a series of failures for themselves. Their conduct and behavior otherwise may be quite normal. To their friends, they may actually seem to be in a cycle of unfortunate events. These victims often succeed in concealing their fears and worries from relatives and associates. If these were brought into the open and expressed, aid could be more easily given.

In the field of abnormal psychology and psychiatry, the cause of such chronic worry is termed the *anxiety state*. Freud originally divided these anxieties or fears into two general states: one, an anxiety neurosis and the other, anxiety hysteria. At present, however, they are usually grouped under the general head of anxiety. The somatic or bodily states that accompany them are usually the same. They are nervousness, tenseness in the region of the solar plexus, inability to concentrate, irritability, excitement, and depression.

At first the anxiety is not specifically related to any particular idea. The one so afflicted may have a feeling of uneasiness, as though he felt some misfortune or disaster

were impending. To others, his family or friends, it may manifest as an extreme pessimism. Every activity or endeavor in which the victim has an interest and which he would like to have concluded satisfactorily, he believes will fail and worries about it. Thus nearly every day the subject of his anxiety changes.

If no relief is afforded the afflicted person, the anxiety comes to attach itself to one particular dominant interest or activity. The individual, for example, may come to think that he is no longer efficient in his particular work and that this inefficiency will be discovered, resulting in loss of employment. Unfortunately, even though he may recognize that this recurring anxiety is without foundation, he is helpless to rid himself of it.

What causes these anxieties? There are several theories advanced. Some appear plausible because clinical investigations, case histories of individuals, would seem to support them. One of the commonest causes is when *self-assertion* cannot be satisfied. The ego then becomes disorganized. There is a lack of confidence in the objective ability to meet the ideals and requirements of self.

If one has frequent reverses in a series of undertakings in which he is the prime mover, the self-assertion is inhibited. Each time the individual conceives a plan of action, there is engendered through his subjective the emotional reaction of intense disappointment, which accompanied previous failures. This is translated into anxiety or fear. Consequently, he finds it impossible to think clearly in connection with the current plan. His enthusiasm wanes and there is even the inability to hold the plan in mind. In fact, there is a tendency to evade it or escape from the thought of it.

This lack of satisfaction of self-assertion may finally become manifest in even the simplest acts. The victim may fully realize that he has accomplished some simple act, as, for example, the locking of a door before retiring at night. Nevertheless, he is impelled to retrace his steps, try the doorknob again and again, even though he knows he had locked it. He finds himself checking on many actions that he realizes have been completed. There is always that anxiety or fear that he may have failed to perform them correctly.

Every individual excels in something, that is, he can do certain things better or fully as well as another. That self-assertion may right itself, the success of certain experiences or enterprises must be emphasized. These must be made to counter the experiences of failure. When this is done, there is again an *integration* of the two states, the subjective and objective. The ego is not made to feel inhibited by the decisions and consequent activities of the objective. In the social life of such a person, as much as circumstances permit, and in his employment, he must be placed in such a position that his chance of success is assured.

Success that could only be attained by considerable effort, like intense thought or complex activities, should be avoided. The necessary concentration would become inhibited by the anxiety. The individual would, in all probability, fail again and that would only further intensify the fear that grips him. However, after completing successfully many simple acts, then gradually more and more complex ones can be undertaken. Some time will elapse, of course, before each undertaking is entirely free from some anxiety.

Another contributing cause of such anxiety is known as *psychasthenia*. In general, this consists of a diminution of the psychic energy. Psychic energy in this sense means nerve energy, the energy related to our emotional impulses and the energy employed in focusing attention or concentration. We all are familiar with muscular fatigue, that is, when there is apparently no further strength to walk or to work. Mental fatigue is also familiar to students and to many mental workers. The neurons, the brain cells, expend more energy than they have generated. Still another example of this depletion of nerve energy is that which results from *excessive emotional strain*.

One who has been subjected to loss through transition of a loved one may experience quite an emotional shock. The grief and effort to adapt oneself to altered circumstances may deplete one's energy. The effect leads to the inability to integrate the personality. The ideas which arise at random from the subconscious may become fears that cannot be properly disciplined. They override reason; in fact, the will is ineffectual in suppressing or relegating these ideas to their

proper place. Simple incidents associated with the original shock may become enlarged, out of proportion, until they are obsessions, namely, dominant ideas. The victim may reason to himself that such ideas are groundless; yet he is unable to surmount the fears they engender.

Friends and relatives may point out in the most rational way that the fear has no foundation. They cannot understand why their explanation is not accepted. What they do not realize is the lack of integration of the victim's objective and subjective selves. The subjective impressions cannot be controlled by the individual's own will. They grow out of proportion to their significance. Many of us have had brief experiences of this kind after some emotional shock. In most instances the remedy was *rest* and the avoiding of circumstances which called for continual conflict between the will and these obsessions. With time, with physical adjustment, we return to good health. There is a build-up of the *reserve* energy. The will is then able to master the anxiety and a recurrence is eventually quite rare.

However, the test must eventually be made by the individual. There must come a time when the will of the individual is forced to vanquish the anxiety. If not, the individual remains handicapped throughout life. We cannot escape from ourselves. After every effort is made to regenerate the nervous energy, then we must prepare for the final conflict, the *mastery*. We must keep the two aspects of self in harmonious relation.

In extreme cases, the aid of a psychiatrist is necessary. Through medical hypnotism, which is induced by the psychiatrist, an opposing ideation, as a suggestion, is implanted within the inner mind. This suggestion substitutes for the ineffectual will of the victim. Consequently, thereafter, whenever the unwanted idea arises to the fore of consciousness, then, by association, so will the counter idea.

The first warning that self has become disorganized is constant worry about matters which to others would seem inconsequential. There is also the inability to find congenial associates or places of employment. If you imagine that everyone is doing or thinking wrongly but yourself, or that your every

word or action is being ridiculed, you are a disorganized personality.—X

Friends of Past Lives

A soror in Central America now addresses our Forum. She says: "In fanciful stories one sometimes comes across the idea that people now known to each other may also have known each other in a former incarnation, perhaps centuries ago. Would this ever happen, and how could one recognize the fact? Could it be possible that people who are now husband and wife were once husband and wife in a previous incarnation? Or perhaps mother and child? Would it be possible for a person losing a loved relative in this life to meet this relative perhaps in the same capacity in a future life and experience the same companionship?"

This question brings up one of the fanciful probabilities of the doctrine of reincarnation. When the soul-personality is re-embodied, that is, again manifest in human form, the memory of previous lives will be impressed upon the physical organism. It will be infused in the cerebral cells and in the genes as well. This memory may not always take the form of distinct visual imagery, that is, one may not always recall a vivid mental picture of a personage of a previous incarnation. More often it will be experienced as a desire for the particular friendship or association of another person. We will find it enjoyable to be in the presence of such an individual. We may remark that there is so much about the personality of the other that seems familiar to us.

It is often difficult to distinguish between an attraction for a harmonious aura and the subtle recollection of a personality known in a previous incarnation. When one's aura complements our own it is because there is a similarity of soul-personality. There is an attunement, because the evolvment of the consciousness of each is such that they are contiguous. We seem to thoroughly understand such individual's moods, his expressions and interests. Such a personality, to use a common expression, "wears well" with us. We are, however, likely to think wrongly that such a mutual feeling could not be cultivated in one life and that it must be indicative of our having known the other personality in a past incarnation.

The above is the most common example. But there are also more *positive* indications. Two friends may both have vague memories of incidents or places which cannot be traced to any experience in this life. Both may find special delight in a particular kind of architecture, for example. A mutual liking for a certain style of home may cause them to feel that they once lived in such an edifice. The important factor here is not that there is a common interest in a subject or object, but that both feel that such reminds them of some past event with which it was associated.

Aside from the visual imagery—that is, the mental pictures which the presence of another may arouse within you causing you to feel that you have known him in some former existence—there is also what is known as auditory imagery. This latter may consist of intonations of voice and speech which remind us of a once familiar voice. Whenever the person speaks to us there is a vivid impression of a voice once well known to us. Sometimes by association these auditory images may bring forth *visual* ones. The sound of a friend's voice may engender vague visual impressions in our consciousness of an individual with whom the voice was once associated. The visual impression may be unknown to us as of this life. Further, it may not at all resemble the present friend.

Of course, in all such experiences we must look for the psychological factors which might *otherwise* explain them. In other words, there are experiences which have a specific psychological cause and which are not related in the least to reincarnation, even though they resemble the impressions of the latter. For example, all familiar places which have never been seen before in this life are no proof of the recollection of past incarnations.

Previously, in this Forum we have discussed this topic; however, we wish to touch upon it again because of its relation to the present subject. Experiences which, for a brief time were impressive, may eventually be lost. We may no longer recall them. Ten or twenty years later the incident is completely forgotten insofar as our ability to remember it is concerned. However, the integral elements of the experience remain as *latent ideation*. By that we mean ideas more or less dormant in the subconscious mind.

Later in life, whenever we perceive objects or places which participate by their nature in the original experience, we realize by association a certain familiarity about them. By the force of the suggestion similar images are released from the subjective mind. These original images are no longer integrated so as to form a complete picture of the original experience once had. However, they are sufficiently forceful to engender a *sense of familiarity*. Such, then, are obviously not in the least related to past incarnations.

Perhaps the best way of having an assurance that persons who seem familiar constitute a recollection of past personalities is to try to find common memory impressions. If two such persons did live in the same cycle of the past and did know each other intimately they most certainly would have shared some common experiences. If there are incidents which are *self-evident* to each of such persons as occurrences of a past incarnation, then they should speak of them. They should ask each other if they can recall such-and-such circumstances and if they consider them to be of a past life. If there is agreement on them, then that is the first link in the chain of proof.

It is necessary to caution you to avoid indulging in overactive imagination. If you can, approach the phenomenon from an analytical point of view. If you can rationalize and *prove* that what you had at first considered the experience of a past incarnation *could* have come about from other causes, then *investigate* such causes. Be as thorough and as exhaustive in the examination of these mystical principles and phenomena as you would in a matter of law, accounting, or in filling a prescription. Good judgment is applicable to every phase of human endeavor and experience.

It is regrettable that many persons think it an act of disloyalty to mystical and psychic phenomena to question the origin of vague experiences. If such originate wholly from within, some persons immediately attribute the experiences to the psychic instead of perhaps to the mechanism of their own subjective minds. Remember that the irrational-minded person inflicts great hardship upon the serious students of mysticism by his unfounded speculations. His ridiculous claims, the absurdities he often entertains and expounds, do more damage to the pres-

tige of the profound teachings of mysticism than anything else. Hypnotism and telepathy would have been investigated and recognized by mundane science long before the present if it had not been for the acts of overzealous dilettanti of such subjects. Their fantastic claims exposed the whole field of investigation to derision. It has taken years of serious effort to replace that damage.

The Cosmic cycle of one hundred and forty-four years precludes the possibility of our meeting a loved one again in the same incarnation in which he passed away. For this to be possible, one would have had to pass through transition very late in life, perhaps at an age of eighty-five or ninety years; the one who lived on would have had to be quite a small child at the time. When the child had attained fifty or fifty-five years of age, then the former soul-personality could reincarnate. The difficulty in such circumstances would be for each to recognize the other in any way. Only if they were thrown in close contact would the blend of their auras cause them to feel that perhaps they had at some time know each other before.—X

Are Rosicrucian Truths Withheld?

Occasionally in our correspondence we receive letters from members which would indicate that they have heard, or are actually under the impression themselves, that certain profound or mystical truths are being withheld from the general membership of the Order.

In the first place, what would be accomplished by withholding, locked up, shall we say, in the archives of the Order, certain fundamental truths which would benefit mankind generally? The very purpose of the Order, the reason for which it exists, is to disseminate knowledge to those who have been tested and tried, those who have been found to possess a worthy purpose, those who not only want to benefit themselves and to find happiness here, but who are also desirous of ridding the world of ignorance and of superstition. Consequently, the success of the Order depends on accomplishing these things. If the Order does not do these things through its members, it fails. It is not alone a question of how many members the Order has, but how much each member can do to improve the world by reason of his membership. The more that we can place in the

way of knowledge, useful principles and the understanding of one's self, into the hands of each member, the more effectual becomes the A.M.O.R.C.

Let us look at it this way. Suppose an army were organized specifically for the purpose of making a conquest of a certain land. We will call that land, "Ignorance, Fear, and Intolerance." Now, the only reason for bringing these people together into a definite order, training them, and equipping them, is to invade this land and to vanquish its evils successfully. How futile it would be if the officers of that army, its generals, its *high command*, were to take the most essential weapons, its most powerful arms, that were needed to make the campaign a success, and lock them up or keep them buried underground so that the army would be ill-equipped and, therefore, fail in its objectives? Who could possibly gain by that?

So, we state that every *law* and *principle* of science, of mysticism and philosophy, which comes through the various world-wide avenues of the Order, its Research Council, and its connections with esoteric bodies in Europe, is ultimately made available to every member of AMORC! Naturally, all of these teachings are *not* made available *simultaneously* to every member. The neophyte, or the one who is just in the very early Temple degrees, is not being given certain materials, certain facts and points of knowledge; however, that same body of facts or wisdom *is* being extended to other members who have attained that point in their personal evolution and understanding where they can assimilate and use it as they should.

The difficulty is that some members come into the Order with preconceived ideas as to what AMORC should do for them, or of what it should consist. They often have personal ambitions which are actually *not* compatible with the principles and teachings of the Order. They want to become famous without awakening and developing their talents. They want to become powerful in a material, oppressive way. They are searching for some key, some principle in the teachings which will make these things possible. Obviously there is no such magic key, for they are looking for the wrong thing. Since they do not discover it, they jump to the conclusion that such knowledge is being hidden, or is recondite and not available to them.—X

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No. I

THE GIFT QUILT

Tiny squares of gay and pastel
Softly blend in color scheme
For a dainty little gift quilt
Under which someone may dream.

Deftly cut each measured pattern,
Tones that flatter, side by side,
And a work of art assembles
As each stitch is hand applied.

Yet, stronger than its hue or effort
Is the unheard tone that speaks
In the tender thought that prompted
Patient hands to sew for weeks.

—Helen Berquist

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Greetings!



Dear Fratres and Sorores:

"Dare to be different" is an affirmation that may seem like a platitude from a school-boy's textbook. To be different, even when motivated by the highest of ideals, requires the utmost courage. At one time, being different, even if one's acts were justifiable, did nothing more perhaps than expose one to discomfiting derision.

Today progressive deviation from custom is accepted as defiance. The attitude of most people to such conduct is that it is a reflection on their chosen way of living. Consequently, they react most bitterly: first, by hurling such imprecations as radical, crackpot, Communist, or cultist at the one who has departed from the established road; second, by opposition so as to discredit whatever may be the different endeavor. If the condemning one can be successful in this, it will seem to prove that his manner of living and thinking is wholly right and the one who has differed is wrong.

Conservatism and tradition in society have both commendable and objectionable aspects. The virtue of the conservative attitude is the caution it manifests. The human mind is inclined toward change. Inactivity of mind causes irritable monotony. Obviously, however, to plunge into new circumstances, or to assume new relationships merely because of the change, is not intelligent and is fraught with danger. Thus, every rational human being will display caution or the best quality of conservatism in his approach to life. He will not relinquish the old way or custom of thinking or doing until he has made an analysis of what is offered as new and different. In other words, he will evaluate the potentialities stemming from a change before actually making it.

When once the logical advantages of deviating from a previous course have been ascertained and then the change is *not* made, we have the example of conservatism's becoming a *vice*. Too many persons confuse the philosophical significance of conservatism. We should conserve the present, that which

it and the past provide, and which we know to be good. We must *not*, however, conserve the future. The future is to spend, to use, to convert into reality, into actual experience. By trying to hold to the present continuously, we are, in fact, wasting the future. The potentialities of the future are thus dissipated. They never materialize into a present state.

The value of *tradition* is to conserve what *time* has proved as having value. We all want and should hold fast to qualities proved to be beneficial. There are, however, a series of "goods" in all our human experience. The words *better* and *best* denote variations of good, that is, the quality of things. Though something of yesterday is good and its quality is still such, time may make it possible to greatly improve upon the good. The oil lamp still provides the same reading facilities as it always did, but the electric light excels it for the same function.

Every tradition should be scrutinized as to its relative worth. If nothing surpasses it, we should retain it as a continuation of the high standard to which we have ascended. The danger that attaches itself to tradition is the inordinate sentiment with which many persons cloak it. They do not realize that they are actually expressing an affection for an *effect* and not a cause, as they believe. They love what has followed from a customary way of thinking or acting. They too often make the mistake of believing that such satisfaction as they enjoy can come only from the same series of causes. It is not the cause they revere, but actually what it has brought about. A little cogitation would disclose that the same effects, perhaps with less effort and to a greater extent, could be had by the application of a new set of causes—if they would break with tradition.

The menace that exists today for those who wish to depart along new and progressive lines in various enterprises is *special interests*. These interests, for their own political, economic, or religious advantage, have set up a series of conditions and circumstances upon which they make the individual

dependent. By extreme propaganda, as did the ancient sophists, they frequently make the worse seem reasonably the better. By providing more and more for the individual what he should acquire for himself—and at an increased cost in freedom and initiative to him—these propagandists compel him to endorse the source of supply. It is perhaps natural that man should discard labor wherever he can. Thus if the state or a particular body of men can provide for us what we need, with a minimum of personal effort, we are inclined to accept such overtures, especially if the price to be paid is indirect or *hidden*.

Men are told by these interests that the way, the source which provides, as a system, procedure or creed, is the only one or the best. So long as the supply continues to flow from it, they do not question it. They are likewise told that they must staunchly defend the customary or traditional method, or the flow will cease. Thus, every departure from such a *patronizing* and *demoralizing* dependence arouses within them an extreme antagonism. Their personal initiative and their individual *desire to do* have so waned that eventually they condemn even the better way, if it once again requires them to resort to personal enterprise. The progressive-minded person, who pioneers and who exhorts them to resort to new personal endeavors which will advance them, is considered by the people a menace to their collective "security."

It is to be expected, then, that the mercenary and often power-mad interests, political or otherwise, will encourage opposition to any deviation from the ones they have laid down for the masses. They denounce the thinker and pioneer—unless they can use his plans—as one corrupting society or its "sacred" traditions. They declare the whole new program a farce and attempt to depreciate it by a number of common opprobrious terms.

One of the most frequent words associated with philosophical, esoteric and mystical societies, which do not have the approval of the "traditional" special interests, is *cult*. This immediately constitutes a stigma insofar as the public mind is concerned. It has come to commonly mean a fraudulent or fanatical group. In fact, however, many of

the "highly respected" conservative groups, which are now recognized either through the pressure of their numbers or through their eventual political influence, are cults in the original meaning of the word.

The worship or devotion to a single person or purpose by an individual or group may correctly be defined as "cultism." Further, the devotion to outer ceremonies, religious or otherwise, or to the practices of a nonorthodox religion, are likewise samples of cultism. Consequently, groups devoted with fervor to health, to art, or to the study of the music of a particular composer, are, in this sense, technically cults, no matter how noble or inspiring their activities may be. The Masonic Order, the Eastern Star, and Christian Science are cults in this sense. In fact, during their history and before the prestige gained by their numerical strength, they were often so designated. All the Protestant sects which are departures from Catholicism, such as the Lutherans and Methodists, are, in a literal sense, cults—their present-day orthodoxy and the weight of tradition have removed the reference of cult, but the fact remains that they are.

There was never intended to be stigma implied by the word *cult*. Through practice, the word has been associated with that which is *nonconforming*, as if that in itself were inherently improper. This practice is the equivalent of using the word *different* as indicating that which is shameful or disgraceful. Eventually, no one would refer to an individual or a group as being different in their thoughts and functions, unless he wished to defame them.

The improper usage of such words as *cult* is successful in keeping all but the most courageous from daring to defy the false conservatism and tradition which special interests are imposing upon the people. A moment's thought and a little reference work will reveal that the words *culture* and *cultivated*, with all the importance attached to them, stem from the same origin as *cult*. Fortunately, they have not yet been corrupted by an opprobrious meaning.

Fraternally,

RALPH M. LEWIS,

Imperator

Psychology of Mysticism

The question under consideration is for information pertaining to the psychology of mysticism, or what might constitute a mystical psychology. Actually, the word *psychology* is frequently used without proper meaning. Psychology concerns itself with the study of behavior and the mental states of the human being. To say that there is a different type of psychology for every mental state is inaccurate. In other words, the psychology that applies to a mystic is no different from the psychology that applies to a materialist. In popular language we hear psychology divided into many classifications, such as social psychology, abnormal psychology, industrial psychology. In fact, almost any occupation, profession, or subject matter in the popular sense may have its own psychology.

While there are certain advantages in studying the psychological applications of certain types of behavior, actually there is only one psychology—it is the psychology of living things, usually of man. The general principles of psychology apply equally to anyone regardless of what his occupation or training might be. To speak of psychology in relation to mysticism, it is better not to attempt to think of the mystic personality as an isolated or peculiar one, but rather to consider the individual influenced by a mystical concept. An individual who has been attracted to the study and practices related to mysticism is, we will presume, a normal human being. He therefore has the same physiological, anatomical, and psychological characteristics as any other human being. The study of mysticism, as would be the case in the study of any other subject, will of course influence the mental attitudes and behavior of the individual. Insofar as we apply to this individual an analysis or study of his mental states and his behavior as they have been affected by mysticism, we are actually studying the psychology of mysticism.

The important thing to remember is that there is no particular form of psychology that is particularly mystical, but rather, there are individuals who are mystical, and due to that mental state, as would be the case with any subject matter in which an

individual was absorbed, certain psychological applications and considerations will apply to that individual. The thing that sets mysticism aside or apart from other subjects, particularly in the modern world, is its insistence upon the principle that intuition and insight are at least of equal, if not more, importance than physical perception. The physical organism of the mystic works no different from that of anyone else. He uses his physical sense faculties for the purposes for which they were made, and he also assembles in his own mind the perceptions and sensations which come to him, and exerts reason to put all these varied impressions into an assembled or usable form.

The characteristic of the mystic that makes him different from the particularly materialistic-minded individual, as has already been inferred, is that he believes and, in fact, carries a conviction that the sensations and perceptions which he receives through his physical sense faculties are only a part of the total of impressions and knowledge which he can receive. The mystic believes in inspiration and places the use of inspiration on a higher plane than he does reason. Reason he knows to be the working of his own objective mind. Inspiration is the result of insight directly into the Absolute, insofar as he has developed the degree to penetrate the Absolute.

It is difficult for the materialist and the mystic to come to any degree of agreement or to meet on common ground. Their whole philosophy of life revolves around different positions. The materialist directs his attention exclusively to the manifestation of the objective world about him and to the interpretation of the perceptions and sensations received through his physical senses. To the materialist there is nothing existing except what he objectively perceives. To him the material world is the final reality. In fact, he dismisses anything else as theory. He believes and often conscientiously believes that there is nothing in the universe except those things that can be actually manifested to his physical senses. To talk to the materialist who has such an attitude concerning the function of intuition and insight is to try to bring into his consciousness something unrelated to his experience. It is almost as impossible to try to explain a complicated

mathematical formula to a child in the first grade of school.

The mystic, on the other hand, is more tolerant of the viewpoint of the materialist than is the materialist of the mystic. The true mystic does not deny the existence of the physical or objective world. He does not deny the importance of his five physical senses, and believes that these were given him by his Creator to use. To the mystic, the physical world is an actuality. It is a condition that makes up his environment, and one in which he must live and with which he must deal constantly as long as he lives in this world. At this point, however, the mystic and the materialist separate in their lines of thought. The materialist agrees up to this point, but the mystic goes further; after acknowledging all these things, he states that there is still more. To the mystic there exist experiences and knowledge which transcend the material world.

To try to prove this to the materialist is extremely difficult on the basis of the materialist's refusing to acknowledge anything outside of the physical world. Nevertheless, to the broad-minded materialist the mystic can point out that there are nonmaterial things which are very real. The mystic might say that the very existence of a thought or an idea are examples of non-material things with which everyone is familiar in practical experience. The fair-minded materialist will have to admit that he has thoughts and he has ideas. The physical scientist, without thoughts or ideas, would never accomplish anything. The ideas which he has are the inspiration toward his physical achievements—yet these thoughts and these ideas cannot be perceived with the physical senses, but only their results are perceptible.

The thought and the idea are a part of the mental content of the individual. These cannot be measured by any physical standard; they cannot be seen, smelled, heard, tasted, or felt. They are nonmaterial—they are intangible insofar as the physical world is concerned. From the standpoint of the mystic, if these states of mind which everyone uses every day, and with which everyone is familiar, are so obviously existent, then the mystic will say—is it not possible for us to realize or at least believe that in the universe there are more intangible things than the

thoughts or ideas in our own consciousness? If thoughts and ideas occur to the human mind, it is quite probable that there are greater thoughts and greater ideas which transcend those existent in the human mind and in themselves compose the state of the Cosmic mind or the mind of God.

With this point of view presented as a thesis for the mystical concept, the mystic can say little more in attempting to persuade the materialist to change from his attitude of full confidence and authority in the material world. The concept of mysticism, however, continues to exist in the mind of the mystic, and from this point of departure he attempts to point out some of the principles which compose his beliefs, and those which attempt to uphold the concept which he proposes to be the true philosophy of life.

Some of the principles of interest, from the standpoint of psychology, which are the basis of mysticism, may now be examined with the idea of presenting a series of mystical concepts. Some we have already mentioned. Among these is the comparison between reason and intuition. The materialist, and, in general, the social structure of the materialistic modern world, places great confidence in reason. Reason is constantly put before the modern social structure as the salvation of all things. Men try to reason morals, ethics, as well as peace and war. It would seem that in the thousands of years of experience of the human race in trying to settle its more complex problems by reason, we would soon give up, because few things have ever been permanently settled in this manner. Men have reasoned that war is evil and should be avoided. Nations have therefore joined together, formulated pacts, treaties, and voluntary organizations for the perpetuation of peace. So far, each such conference or reasoning together has been followed by another war.

Some years ago in this country the seriousness of alcoholism caused many well-meaning people to decide that by reason it could be eliminated—that the moral and physiological reactions of mankind could be made different by legally denying alcohol to all people. Obviously this reasoning did not abolish alcoholism. In fact, some would agree that it encouraged the use of alcoholic beverages.

These few points indicate that reason, while an important factor for man to use in assembling, classifying, and applying his objective knowledge, is not an ultimate or final source of knowledge. Many fair-minded people will concede the point that most new things which have come into existence have come about by insight rather than by reason. Many scientists who have worked steadily for months or years have, in a flash of insight, solved their problems.

In this concept we seem to have a strong argument in favor of intuition as opposed to reason. However, many will argue that the work of a scientist, over a long period of time, resulting in his gradual assembling of facts and principles, was the outcome of prolonged reasoning rather than of insight. Yet, in relatively minor things most human beings have had the experience of finding a solution to their problems, or a means of accomplishing something by a flash in their minds, apparently from an unknown source or unaided by reflection or reason.

The mystical experience, that is, the flashes of intuitive knowledge that come to the mystic are to him far more important than his own reasoning. The mystic gains the point of view that reasoning is on a par with all objective and physical phenomena in the world. In other words, man cannot reason beyond his own innate ability. I cannot, for example, reason on the subject of nuclear physics unless I am trained in the subject matter that composes nuclear physics, but it is conceivably possible that through proper preparation of the mental states I can receive insight or an intuitive urge that will throw light upon such a complicated subject.

Thus the mystic feels that reason is limited to his own understanding, training, and experience, and, in fact, is particularly limited to his own finite efforts while any information that comes through insight and intuition is not due to himself, but rather due to his relationship with an inherent force. Through that relationship there comes knowledge to his mind from the Absolute.

Such reasoning makes it quite natural for the mystic to give considerable attention to the manifestation of the universe about him. The materialistic scientist looks out upon the universe and sees a mass of many things. He exerts time and effort toward understanding,

classifying, and controlling the many things which compose his environment. His ideals may be to make them more useful, to put the many parts of the universe together in different combinations for the benefit of mankind. In other words, to the materialist with this point of view, the world is a plurality. On the other hand, the mystic looks upon the world as the handiwork of God. This concept of the world is as a medium of expression in which man must function. Through his intuitive urges the mystic believes that God alone is the fundamental reality underlying all things, and that regardless of how diverse or complicated the universe may objectively appear to us, there is in actuality only one true and fundamental reality.

It is through our objective senses that we seem to behold many things. The world about us looks as if it were composed of large units, and the units themselves in turn composed of smaller units, even though in the apparent confusion of the many things making up this world there may seem to be a plurality of things. All things so perceived are, in the final analysis, from the standpoint of the mystic, manifestations of one single reality.

Thus it is that mysticism in religion turns to pantheism, and in philosophy to monism. Knowing in his own consciousness that the universe is the garment of God, the manifestation of the Absolute, the mystic cannot help but hold sacred the idea that God functions in all things—that God is not an isolated individuality removed from the earth, but the very life-giving force fluctuating and radiating throughout everything that is the earth or of the earth. In this sense the mystic is a pantheist. He believes that God, although He transcends all human and earthly things, is still immanent in the very things which are His manifestation.

From the metaphysical standpoint, the mystic turns to monism, which is the belief opposite that of pluralism, a belief that one underlying reality is the cause and basis of all things. Monism is difficult of acceptance to the mind, which is constantly classifying, dividing, and isolating all things with which it comes in contact. To the pluralist there are many things, and his state of constant study seems to intensify the belief in plural

manifestation. The mystic, on the other hand, in the sublime manner in which he reflects upon the universe, its causes and effects, sees flowing through it all like the stream in a mighty river, the one force, the God force, the Cosmic force, or whatever we may want to call it, as the means by which all things, regardless of their diversity, manifest in the existing world. To the mystic, the Absolute is the final reality, and yet it is the thing which causes the blade of grass, the rock, the genius, or any other manifestation. The same force is immanent in the material universe and beyond the field of human comprehension.

With this point of view it is quite obvious that time should be of concern to the mystic only in a rather negative sort of way. The materialist struggles with time. Much of his activity is measured in terms of time, and frequently he is racing against time. To the mystic, time does not become a challenger—it becomes a partner. It is realized for what it really is—merely another tool with which man is provided to assist him to deal with the material world.

Like all other physical things, time is a transitory manifestation when considered in terms of the Absolute. The mystic does not think of time purely in terms of past, present, and future; he thinks of it rather as destiny, as one of the processes with which he must work and cooperate while in a physical body, as a means toward the eventual achievement or understanding of the purpose of the Absolute. Time, in such a sense, is no longer something to stand in the way or to block one's progress. Time need not be fought; neither need one have it constantly in his consciousness, because as a transitory thing, it does not function in parallel with the true and final reality.

The world, in the mind of the mystic, is no longer a series of events composed of past, present, and future, but rather, the world is looked upon as a moving force or as a stream through which flows time, just as through which manifests material. Like all other things created by God, there is inherent in *time* a part of the God force itself, another example of God manifesting in the physical world to direct man toward the understanding of realities lying outside the physical world. The mystic views *time* as a continu-

ous stream flowing through the history of man and not as a mere relating of man's thoughts and actions flowing through time.

Destiny for the mystic is related directly to the degree by which he in turns relates himself to God. The destiny of man is the ability to consciously enfold in his own thoughts the Godhead, the Absolute. The experiences including ecstasy, such as have accompanied the descriptions which mystics have preserved in history, have all indicated this direction of thought and ultimate aim. To dwell upon the past, which is unalterable, or to spend the present hoping for the future, is to the mystic an idle and useless occupation. He states, in the words of an old Sufi mystic:

"Past and future are what veiled God from our sight.

Burn up both of them with fire—

How long wilt thou be partitioned by these segments?"

The mystic writing these words realized that past and future are segments of man's own making which, when set up in our mental concepts, prove to be barriers that separate us from God. If, as a mystic believes, God manifests and flows through all His creation, then anything, including time itself, which is established mentally or physically, bars our ability to flow with the stream.

Finally, the mystic will say that, since all things are of God, this condition must embrace man and man's soul as an intimate segment of God. As the soul is the most direct of God's manifestations of which we can be conscious, it should be so dignified and realized to be the most intimate manifestation of God which we can know.

In this sense, mysticism is the only philosophy of life that can stand as a defense of the dignity of the individual. Most ideologies, most philosophical and sociological concepts of man, lower individual value. Individuality is frequently submerged with the belief that that is for the benefit of many. Materialism places individuality on a par with transitory physical things. Only mysticism can uphold the inherent dignity of man's soul, and can permit man—not regimented by science, philosophy, politics or religion—to stand out in his own right and as being truly representative of his own relationship to the Absolute.—A

The Cosmic Masters

A frater in Texas who has previously taken part in our Forum discussions, now rises to ask: "We, as Rosicrucians, are not fatalists. Then, how can we accept without reservation 'that the Cosmic Masters always know what you will do in the future . . . ' Would it not destroy man's liberty to obey or disobey his conscience and create his own destiny if his actions were predetermined?"

The above statement to which the frater refers appears in the *Rosicrucian Manual*. First, it is necessary that the frater carefully reread the sentence he quoted. It will be noted that it says that "The Masters always know what you will do." However, knowing the proclivities or tendencies of an individual does not mean the compulsion of that individual. The statement does not say that there is an impelling of the individual at all times by an external force which deprives the individual of the functions of his own reason and will.

Let us use the analogy of a schoolteacher who is quite familiar with the intellectual capacity, the mental functioning, and the will of her students. She *knows* in advance just what some of her students will do under particular circumstances. She knows that Johnny is a procrastinator. He will put off the study of a subject until the very night before an examination. He will then cram for it a very few hours before. He will thus get a passing grade but will not retain knowledge which has been gained in that fashion. She likewise knows that Mary is a very good student, but a highly sensitive and emotional child. Mary will study conscientiously in advance of her tests. Under the excitement of the actual examination, her results will not be satisfactory due to her emotional state. Subsequently, however, Mary will remember what she has studied. Now, in the example shown above, no one could say that because the teacher knew the characteristics and personality traits of these students, and how they would act, she was exercising a fatalistic control of them. After all, the students could have changed their habits and could have done otherwise without any intervention on the part of their teacher. So it is with the Cosmic Masters. These intelligences know by their psychic contacts our proclivities, but

they have not dominated our wills or our thinking.

The whole subject of Cosmic Masters is important, mystically. Because of its intriguing nature, it is likewise a subject which is likely to overstimulate the imagination of some Rosicrucian members. This is particularly due to the popular mystical literature written on the topic, which is not only exaggerated but deliberately falsified to make a fictionlike article. The obvious improbability of many such fantastic claims has resulted in a skepticism upon the part of many otherwise sincere students of mysticism. It has caused them to figuratively close the door to the real help which can come from a proper understanding of the Cosmic Masters.

Cosmic Masters are not deities. They are not a hierarchal order of saints and angels. The Cosmic Masters are intelligences who were once *mortals*. They were, as Rosicrucians are clearly told in their monographs, men and women who, on earth at one time, successfully mastered their lives. This mastering did not necessarily consist of succeeding in worldly enterprises, as the accumulation of great wealth or the attainment of posts of mundane power, or fame. Rather, these Masters were those who cultivated and liberated the spiritual powers of their own being and caused them to vanquish the limitations of the physical side of their nature. As the monographs relate, the Cosmic Masters were mortals who overcame temptations which would degrade and enslave them to human vices and weaknesses. They mastered by *learning* how to awaken and apply the powers of Self so that they could truly *direct*, as mastership requires, the affairs of their lives consonant with Cosmic purposes.

By such development, these individuals rose to that soul-personality development where it became no longer necessary for them to incarnate in physical form—their Cosmic lessons having been learned. Their inner consciousness, with its wisdom, lingers on in the Cosmic just as the perfume of a bouquet of wild flowers after the flowers have been removed from a room.

One of the greatest misunderstandings surrounding the topic is involved in just how these Masters are to help mortals on earth and how they are to be contacted. We all know that many persons are indolent by

nature and inclined to pass their responsibilities on to others, especially if such entails any labors and sacrifices. In the same way we find that there is a tendency more and more for individuals to have their government assume duties which are, in fact, their *own*. So, too, many hope and want to believe that the Cosmic Masters will guide them, or, in fact, put them aright in every problem with which they are confronted.

As just stated, the Cosmic Masters had lived on this earth plane as we do. In their times, they had equivalent worldly problems with which to contend. They knew of sickness, adversities, economic problems, war and strife. They knew of the temptations to which the flesh is subject. Nevertheless, they mastered by surmounting these experiences they suffered; they learned and finally were able to call upon spiritual powers resident within themselves for aid when necessary. Therefore, for one to ask or expect these Cosmic Masters to serve him in the ordinary affairs of living would be to brand himself as a weak character before them. In other words, until you have proved yourself worthy by a sincere and deliberate effort to meet and master your own problems, as these Cosmic Masters once had to do, you cannot ask or expect Cosmic aid from them.

There is an old adage that "one cannot enter court with unclean hands." This old Roman precept referred to one asking a court of law to aid him when he himself was in violation of the law to which he was appealing. Most certainly, if such an ethical principle was considered in man-made courts, it would likewise apply in Cosmic affairs.

One cannot expect literally that a Cosmic Master is to be assigned to him as a personal servant and guide combined! There will be no whispering in our ear by a Cosmic Master, as our late Emperor said, to cause the right decisions in every little affair in which we should exercise our own judgment. Such an attitude is, in fact, an insult to the exalted place and function of the Cosmic Masters.

Second, until we have prepared ourselves, we are not worthy of the assistance the Cosmic Masters will give. Further, when we do prepare ourselves, we know better than to expect Cosmic assistance in trivial mundane affairs. One must try to live a morally clean life. His thoughts during contemplation

must be pure in the immediate physical sense. He must have striven to follow the dictates of the inner self. If one is hypocritical, adopting a perfidious, virtuous attitude in his relations with others, but who, in reality, is vulgar, profane and immoral in his conduct, he will never make contact with the Cosmic Masters no matter how urgent the appeal may be. It is not possible—or rather, we should say, the Cosmic Masters will not consort with those who have created about themselves a malevolent, degrading environment. If you create about you, by your thinking and behavior, a low, heavy, impenetrable fog, you can never expect to see the bright stars which shine in the great vault of the heavens.

Some students of mysticism think that the phrase "When the pupil is ready, the Master will appear" implies that such readiness comes about without any objective concern on the part of the individual. They believe that this *readiness* is a kind of mystical growth that matures like some glandular function without the necessity of the individual consciously doing anything to cause it! Such students are deceiving themselves. They will learn too late that they must become the *prime mover* in making themselves *ready* for contact with the Cosmic Masters. To use an analogy for better understanding, when your home is ready for public utilities services—water, gas, electricity, telephone, and the like—the utility companies will connect or install the various devices for you. If you do nothing to get your home ready for such installations, you will never enjoy such services.

The assistance and guidance which one derives from the Cosmic Masters is in the form of inspiration and intuitive instruction in momentous matters. It likewise follows *after* you have exercised your own reasoning and personal powers. Such assistance may come in that form which is popularly styled a "hunch." It may come as a sentence, as a suggestion that one do this or that and not do something else. It will never come if you merely wait for it without exercising your own powers of mind.

Further, such suggestions or advice will not be an absolute compulsion, as we have said. You will always be permitted to exercise your own will, to oppose the suggestion

or to accept it. If you reject such prompting, your act will usually be to your regret. The fact that you can exercise your will independently disproves any argument or fatalistic influences.

There is a statement in our Rosicrucian monographs that as humans we are free agents—as masters we are obliged to cooperate with nature's laws and be constructive in our thinking and in our doing. This means that once we have learned nature's laws and so mastered them that we can direct them, we then are conscious of our *obligations* to the extent that we will never depart from them. We will refuse to exercise our will against them.

The Cosmic Master whom we may contact—when we are prepared—is one whose earthly experiences, the knowledge he has acquired here as a mortal, are best adapted to counselling us in our present stage of development. It is one who will understand our weaknesses and our inner conflicts. Consequently, as the Rosicrucian monographs point out, all individuals do not have the same Cosmic Master. Because members have learned the names of two or three of such eminent Cosmic Masters from mystical literature which they have read, they are inclined to think that such ones are their personal Masters, as if there were no others in existence.

The Masters very rarely reveal their personalities, for they want to remain anonymous. They do not wish to unduly influence the person whom they are aiding, or to incur any personal worship by revealing their identity. Consequently, it is a rare phenomenon if they appear in any way objectively. They do not perform demonstrations or miracles to satisfy the curious or to prove their own powers. Such fatuous displays would be beneath their Cosmic dignity. Those who ask for it indicate they are not ready for the help of the Cosmic Masters.

A rather simple distinction can be made between intuition and the voice of the Cosmic Masters. Although, as said, a Master will rarely reveal himself in form, there is always a characteristic sign or symbol which accompanies contacts with him. Sometimes the contact will be accompanied by the psychic visual experience of a color which will

always pass before one's inner consciousness. It would be like a flashing band of purple or of violet or some other color of mystical significance. With such contact there also may be a combination of musical notes, as a chord, by which the Cosmic Master will be identified. Sometimes a phrase of two or three words as a signature to a message will be given. The phrase may consist of foreign words or intelligible words, but they will always be the same. There are those who have experienced a scent or odor, as of roses, or of incense accompanying such contacts.—X

What is the Real?

A soror, addressing our Forum, asks: "Is there only *one* manifestation which is real, namely, the agreement of the objective with the subjective? I believe there are many different manifestations of the coming together of extremes, the negative and positive poles. When they are united in the mind, we have *harmonium* and the *real*."

The abstract question of what is real is centuries old. The schools of thought, known as the nominalists and the realists, dealt with this same question. They argued as to whether such universal ideas as men have—that is, numbers, forms, or other classes of things—are more real than the particulars which compose them. In other words, Is the human conception of the class idea of man, for example, more real than any particular man that may be objectively perceived? It was held that, since all men alike have such universal ideas of classes and kinds, such ideas are more real than the separate material things that compose them. Men can disagree on an objective particular which they may not experience alike. They will not disagree on the universals, such classifications as numbers, men, animals, and the like.

We, in our own Rosicrucian teachings, discuss the abstract nature of reality in the early Temple Degrees. We distinguish the relative difference between *actuality* and *reality*. We point out that reality is what is realized, that of which we are conscious. Such reality may not conform to any actuality which caused it. In other words, our

realities may not have any external counterparts just as we perceive them. However, we can know only the sensations which follow from the vibrations of matter. The actuality behind things will never be known to us. Our consciousness of being is *secondary*. First, there is the cause and, then, secondarily, the effect. It is only the effect which we realize.

All that we call *real* is, therefore, an illusion. As Berkeley, the eighteenth century English philosopher, stated, the essence of all things is perception, our consciousness of them. There is something which acts upon our consciousness, but that we never know directly.

If what has been said is psychologically demonstrable, then what is *real* is wholly relative to the human mind, to the intelligence, and to human interpretation. It would seem to establish hierarchy of different *reals*, none, however, being absolute. Men would appear to have no criteria for agreement on what is real. We are constituted nearly enough alike physically that, insofar as the general qualities of our senses are concerned, we have agreement on most of our perceptions. We will, when looking into the sky, agree that we see what we call the sun. We will alike call some fruit *bitter* and another, *sweet*. Thus we have an agreement on the reality which arises directly from the *grosser* vibrations received through our sense organs. We find accord in the simple ideas that result from such sensations as colors, tastes, sounds, and the like.

When the simple ideas are compounded into complex ones, by reflection or reason, then realities become diverse. If I unite several simple ideas, which we have experienced alike, into a complex idea that differs from yours, which one of us is right? What then shall be the criterion? It is here that the realization of the relative nature of reality dawns upon us.

We can know a thing only through experiencing it. Regardless of how many others may experience a series of effects, if those effects are not experienced by us in a similar manner, they do not exist to us. Men have declared arbitrarily that the *majority realization* or interpretation of a complex idea shall be accepted as the real. In other words,

if a number of persons have a like interpretation, then for the sake of expediency, that interpretation will be held to be the real nature of the thing, even if it is not realized as such by some others.

It must be obvious that a majority conception is potentially faulty. Numbers or quantity do not make a right. The world's greatest minds, which have advanced mankind generally, have at one time thought differently than did the masses. Their advanced *real* or conception was held wrong in an age of lesser understanding by the masses.

The soror has the right conception of real, however, in her remark that it is "the agreement of the objective with the subjective." What you accept without doubt and cannot refute by reason of your objective experience, that, then, is the *real* to you. It is the agreement of your subjective faculties, your consciousness, with the impressions brought to you by means of your senses. The *real* and *truth* are likewise synonymous. Whatever has the confirmation of your senses, that you seem to feel, touch, see, or smell and that has indubitable harmony to your mind; it appears as real, as self-evident, or *truth* to you. There is no truth if it has not a personal reality. Can you make a separation between reality and truth? Would you ever accept as true something which could have no existence to you either as an idea of perception or as an idea of reflection? An idea of perception is one that has the support of our faculties such as sight and hearing. An idea of reflection is one that has the support of our reason. You will not accept an idea of reflection if it seems improbable. Consequently, you will no more accept it as true than you would the external reality of something which you could not see, feel, hear, and so forth.

For the same reason that there are no *absolute* realities, there are likewise no absolute truths. A truth is dependent upon the ability of the individual to cloak an idea in a state of reality, that is, where it has an actual existence to him. This variation in human conception makes it impossible for a universal assent as to what constitutes absolute truth. Is it not possible, it might be asked, that there could be truths having an absolute nature which are independent of man's realization of them? In answering, we come back

to the point that truth is whatever is real to man. What is real to man is a self-evident experience. Therefore, unless men universally experience such *reals* as truths, they are at least not absolute to man.

Further, an absolute truth would need to be a fixed reality. If it could be perceived by all men, it would need never change. It would mean that the mind of today and of ten thousand years hence would perceive it and realize it alike. But, as we have shown, consciousness is that which confers reality upon impressions and there are varying degrees of the interpretation of consciousness. Some men could not know the absolute truth and others might come to conceive of it differently with the passing of time.

The more in accord with the whole of the Cosmic our beings become, the more transcendental is our conception of the real. The real continually goes through transition or evolution. The real and the truth of today may not stand the test of the expanded enlightenment of tomorrow.—X

Meat Eating

A frater joins our Forum and rises to ask: "I would like to have your opinion on a matter that has puzzled me for many years. We Rosicrucians teach brotherly love, and that each cell in nature is seeking to improve. Yet, we human animals slaughter millions of other animals for food. I will state that I am not a vegetarian and have always eaten meat. Is it a law of nature that we eat meat? Is it an example of the survival of the fittest? It seems that larger fish eat the smaller fish, and on down the scale. In the human race, the strong oppress the weaker ones."

At times in the past we have expressed our views on this subject both in the *Rosicrucian Digest* and in this Forum. It shall be no less a difficult task to repeat our views at this time because this is a highly controversial subject. It is one of those topics which have strong sentimental appeal and often engender a rather violent disapproval of an opposite view.

In nature, man's morals and ethics have little or no place *unless* they are consistent with nature herself. We may find a certain conduct, which is objectionable to us as hu-

mans, and abstain from it. The function, however, may be one that is quite common to Nature; and so our ethics are not in accord with her. This point has likewise been stressed by the deists of the eighteenth century who took issue with orthodox Christianity. They contended that the human assignment of moods and passions, as anger and revenge, to God, as indicated in the Bible, was not consistent with the reality of nature, which they held to be of God.

The point is that the whole function of the Cosmic scheme is more vast than man can comprehend. Man must not isolate a phenomenon, or apparent law, and then try to evaluate it separately. In nature, the dynamic force is a progression according to laws, that is, a periodic recurring of urges, drives, and attractions. Whirling atoms, drawn to each other by an irresistible attraction, collide. The collision may destroy one element and so alter the other that its atomic weight is increased.

In living things there are drives, such as hunger. Over eons of time, environmental influence has associated particular scents or forms with the drives as a means of satisfying them. Animals will instinctively, as a result of these hereditary influences, smell out other living things as a source that will gratify their hunger. The fundamental factor is the inherent impulse to survive. That things lose their form, or go through a change in the process, is unimportant to nature. The particular is of no consequence to the natural law of necessity.

Man has developed a moral and aesthetic sense by the development of mind, and, as a consequence, of the interpretation of his innate consciousness of unity with other things. He imposes the values of this sense upon nature. He believes he sees in the destruction of life for food, a limited, primitive kind of conduct. Such an evaluation is undoubtedly a noble quality, a high sentiment, but it is not a law of nature. No human who kills or destroys animal life for sustenance is in defiance of any basic natural law or Cosmic principle so long as he *as an individual* conceives it as a *necessity*.

From the mystical conception, it is wrong for the individual to destroy life *only* if he has found a higher concord with all living

things. In other words, if the individual has found or conceives in all manifestations of life, a kinship to his moral and spiritual nature, then, to destroy life is to violate the more noble aspects of his own being. Nothing is a crime unless it is a violation of principles which you morally accept as right. That is why no law can ever really be enforced unless it has the sanction of the conscience and reason of the people.

The basic physical state of life is that all things are to be sacrificed to the need of existence itself. The human has evolved, so that he has developed what he considers a series of offenses not alone against the body—as pain and denials—but against the psychic and emotional natures, as well. The interests of Self have been extended beyond the body and its requirements. Consequently, there are some functions which an evolved sensitive human being considers offensive to his inner self. He thereupon disciplines his life. He rises above certain of the elementary values of nature as much as he can without actually destroying himself.

Modesty is but another example of conduct arbitrarily adapted to be consistent with our psychic inclinations. Partly by environment and partly the result of a highly developed consciousness of Self, the modern man has conceived nakedness as an offense to the morals. Going naked, however, is in no violation of natural law if it does not cause the body any discomfiture. The individual who, not by public compulsion or the law of society, objects to nakedness because he is convinced that it contributes to immorality would then mystically be committing a crime if he violated this personal conviction.

This conception, then, puts the eating of meat not upon a basis of violating a natural law, but rather on whether it offends your personal morals and ethics. Only when man violates the expression of his own moral self may he be said to be committing a sin. Let us realize that almost all of the great religious avatars, or founders, including Christ, ate meat; Christ ate fish. There are no prohibitions against the consumption of meat for food in the Rosicrucian teachings. The decision is one that is left entirely to the personal conception of the individual. The reason that such does not exist in our teach-

ings is as explained above; there is no Cosmic edict against it.

However, if one, personally inspired by inner impulses, elects to become a vegetarian, then it is advisable that he be consistent. There are many who refer to those who eat meat, in a sardonic manner, as if such persons were bestial and lacking in spiritual awakening. Nevertheless, these same paragons may be seen wearing shoes made of leather, carrying wallets of the same material, and perhaps wearing fur coats. Such behavior identifies them as either hypocrites or dilettantes of principle.

Perhaps there will come a time when most of the human race will have formed the conception that it should not lie within the province of man to destroy life intentionally except to preserve his own. Food chemistry and biochemistry will eventually have so expanded, insofar as our knowledge of those sciences is concerned, that the necessary nutriment supplied by meat will then be available in other forms and just as appealing to the palate.—X

Psychic Reaction of Animals

A soror relates her experiences with a pet and asks questions about its behavior. She says: "Our cat is one of the most extraordinary creatures I have ever seen. The first night after we lighted the candles and incense, he came into the sanctum and stayed. He has been there for every ceremony since and cannot be persuaded to leave under any circumstances. Once, after being allowed to roam outside the house, he returned quite wild in his behavior and uncontrollable. Food would not quiet him nor would anything else. When I released him, he ran to my sanctum room, still, however, quite wild in his actions. Finally, in desperation, I lighted the candles and incense and sat down to meditate. Almost immediately he calmed down and became his old self again.

"As a matter of experiment, we tried various odors similar to that of the incense to learn whether that was what had a quieting effect upon him. We tried fresh roses, rose perfume, even different kinds of incense. He totally ignored them all. More amazing is

the fact that he would even leave food, including his favorite crab and fresh catnip, to be where the candles and incense burn.

"What I would like to know is, Has our cat acquired a preference for candles and incense because he has learned to spend much time with them? Is there something within himself that responds to these ceremonies? Are we wrong in considering domestic animals as our friends and, in many ways, our equals?"

These experiences of the soror make interesting examples in a consideration of animal psychology and of their psychic reactions as well. In many ways, the higher animals are conditioned to their environment more rapidly than are humans. By conditioning, we mean becoming adjusted to particular environmental influences. This adjustment is in the form of a ready response to familiar influences, whether unconsciously or by preference.

The conditioning is usually more rapid if accompanied by an emotional stimulus. A dog, for analogy, is very fond, we shall say, of being taken for walks by his master. The master has confined such walks to morning and evening. On two occasions he takes the dog for a walk during the noon hour. The pleasure of the experience causes it to be very definitely registered in the memory of the dog. He has become *conditioned* to a noonday walk and subsequently endeavors to have his master make it a daily routine.

There are scents and sounds which are beyond the range of human perception but which may be experienced by animals. Some of these are conducive to the pleasure of the animal; others are the opposite. Animals will react readily according to their feelings. Equally as readily will they become conditioned; that is, they will seek or avoid particular sounds, scents or circumstances of their environment. When an animal apparently senses that which the human does not, it may seem an uncanny experience. It is not, however, indicative that what is being perceived by the animal is psychic in the sense that it is something that transcends normal physical phenomena.

I recall an incident that had me puzzled for some time. My German shepherd dog is

almost my constant shadow when I am home, following me everywhere. One time he entered just as I had finished shaving. He shook his head several times, as if annoyed, and then backed quickly out of the room. On still other occasions I noticed he did this, as though something were physically aggravating him. He had been in the room before but never indicated any displeasure or discomfort. Finally, when I was corking a bottle of shaving lotion after use, he entered. He went through the same movements but, in addition, sneezed violently. I eventually proved that what to me was only a mild alcoholic shaving lotion irritated his sensitive nostrils considerably. The fumes had lingered for some time in the room. Here, then, was a physical cause of what had been a mystifying effect.

What we call *psychic* consists of vibratory forces which are of finer, that is, higher frequency than most physical vibrations which we can discern. Such psychic forces are concerned with the subjective function of man's mind and with radiations of his aura and of his thought processes. They also include Cosmic vibrations such as the vital life force and others not yet identified but of which we are more or less conscious. All these impulses actuate us, impel us to act in various ways by influencing our thoughts and the feelings of self.

The receptors of those phenomena, which are natural but which are beyond what we call the physical, are several. Principally, they are the psychic centers, certain nerve plexuses and glands, such as the thymus, pituitary, pineal, and the sympathetic nervous system itself. The higher animals, like dogs, are also possessed of several of such receptor organs. Some of these are nearly as much developed as those of man. Where they are alike in development, the difference between a dog and a man is the ability of the latter to ascribe ideation to the sensations had. Man, subjectively and objectively, clothes the psychic impressions in ideas, words, or symbols that have a meaning to him—though such a meaning may not always be correct. An animal, as the dog, may display only an emotional response as fear, joy, or curiosity. He cannot translate these sensations into forms of intelligence because of his lesser mentality.

Psychic conditions, vibrations of higher octaves, which are only perceived by the psychic faculties, may also be experienced by dogs and cats. Animals will become very nervous in rooms where there have been previous intense emotional outbursts, especially if these have been very recent. Moribund surroundings, where a person is passing through transition and there is much grief, will affect a dog or a cat.

Animals, just as humans, become attuned to each other and to humans. Because of great affection for their master or mistress, they have unconsciously made their psychic systems extremely responsive to the aura changes of their human companions. They will immediately sense human grief or extreme joy. They will, of course, also know such emotions through voice inflection and gestures. The latter, however, is but another example of conditioning. They have by habit associated certain inflections of their master's voice with his moods.

I believe that I mentioned in this Forum some time ago the peculiar actions of my dog in my sanctum. He would rise at times, walk to the sanctum altar, look over it into the darkness of space, cock his ears and turn his head from one side to the other, giving every evidence of trying to "see" or to "listen" to that which to me was nonexistent. Psychically he was making a contact. He was responsive to a condition created in or near the sanctum altar of which I was not conscious. On such occasions my dog would turn and look quizzically at me as if to question whether I had heard or seen what attracted him.

Although my dog is quite well along in years, he is still playful. He may tug at my trouser leg, in trying to entice me into a scuffle with him, but, when I prepare my sanctum for my meditation period, a transition in his demeanor occurs. As soon as the candles are ignited and other preparations are made, he goes to a corner in the shadows and relaxes. He remains completely passive, with his head between his paws, for the entire period. It could be said, of course, that he has been conditioned to the procedure by the fact that I, too, am extremely quiet and apparently motionless at the time the candles are lighted and the other sanc-

tum arrangements are in effect. On the other hand, there are psychic conditions apparently established that are conducive to his immediate well-being, for it has been observed, not without amusement, that he will frequently utter, during the sanctum period, a low deep purring sound. This we know is indicative of absolute contentment. Normally, it requires some intensive physical pleasure to produce the same "purr." There is, then, a psychic harmony which is causing him to experience similar gratifying sensations.

As to whether animals are our friends, as the soror asks, in the broadest sense of the word, I would say they are *brothers*. They, with us, share the greatest of all adventures—life itself. The basic principles of life are fundamentally the same in all organisms, as the science of biology points out. We and our lesser developed friends, dogs, horses, and cats, are all dependent upon the same fine thread of Cosmic circumstances and physical phenomena for the experience of life. The more complex organisms, as dogs, horses, cats, and the primates, share alike the vicissitudes of life, its pleasures and its pains.

That which imbues my dog, animates him and makes him a conscious being, stems from the same source as that which I call *soul*. I have the faculty of exalting and isolating the aggregate of feelings I have of self. In fact, I can create *self* and make it seem a separate substance, to my mind at least, but in reality it is but a reflection of the universal essence of life which flows through other animals as well. Give to my dog my mind or the mind of any other modern human being and he, too, will have exactly what man calls *soul*. He will then have the ability to formulate concepts of those immanent impulses within himself. Then, he, too, may come to look in disdain upon other species of the animal family which have not yet attained the idea of the exalted self.—X

Diet and Harmony

Some questions are repeated time and time again in various words. One of these concerns diet. From the time this subject is

mentioned in the early Neophyte Degrees, students, for one reason or another, ask for further, or more specific information on diet. It might be well to point out that there is no specific recommendation for diet other than that which is provided in the monographs, and in a booklet offered by the Rosicrucian Supply Bureau, called *The Spiritual Property of Food*. This material is, in turn, supplemented by another book offered by the Rosicrucian Supply Bureau titled *What to Eat—and When*.

The students of our early degree teachings will understand that there is no hard and fast rule for diet that would apply to every individual. Diet is as personal as is our own individuality. Not only do we all have different likes and dislikes, but to a certain degree our needs differ.

To review briefly some of the fundamental principles concerning food and its need by the body, we will recall that the A and B elements referred to in the Rosicrucian teachings represent the elements that must be maintained in proper relationship to each other if harmony and balance are to prevail in the human body.

It is rather odd that all people have a tendency to stress something in which they themselves believe. The materially minded persons will stress the physical requirements of the body, and neglect the spiritual, or what we call the A element. On the other hand, persons who first become familiar with the A element as we teach it may gain the impression that first consideration should be given to the A element, and that secondary consideration be given to the B element which is maintained in our bodies primarily by the food which we eat. Repeatedly in our monographs, and in all Rosicrucian writings, the principle of harmony and balance is stressed. This is done purposefully to convey to the student that no one factor of life is particularly more important than another. All phases are important. Harmony in the body is more important than either of the forces that go to make up harmony, or rather go toward contributing to it. Proper breathing and eating are equally essential.

In the early teachings of AMORC, we learn that if balance and harmony are maintained in the voluntary acts which we can

carry out, then, a state is developed in the body known as harmonium. This condition is the ideal condition. It is the perfection of balance between all component parts of the body. When harmony prevails in our thoughts and acts, harmonium will be established in our being. Rosicrucians often show interest in the confirmation of these theories, from sources outside the Rosicrucian teachings themselves.

Harper's Magazine recently published an article on the general subject of diet, in which were reported experiments that have been conducted toward producing an ideal, or a perfect, diet. This article concerned itself particularly with research done by dietitians, chemists, and other authorities. The diet upon which the experiments were based included all the necessary needs of the body in proper proportion. This means, to the best of my understanding, that minerals, fats, proteins, vitamins, and all others are worked out to be in proper balance and contained in the foods selected and, as nearly as possible, in their natural condition. One subject of this particular study was overweight. Experiments were performed to determine a proper diet that would provide the necessary food elements, and at the same time permit a person to eat properly and lose excess weight. Excess weight is known, in many cases, to contribute to diseases of the heart and to the related organs. The experiments carried out in the diet confirmed the fact that overweight persons could reduce their weight without sacrifice of good health, but the remarkable and surprising element in this experiment showed that underweight people will gain weight on the identical diet. The conclusion seems to be that a properly balanced diet will lead toward normalcy. In other words, on a properly balanced diet, overweight people will lose weight, and underweight people will gain weight.

This goes to prove that if proper balance in food is maintained, the human system, regardless of its condition, will tend to reach a state of normalcy. This means that adequate diet contributes to what we would term, in our Rosicrucian terminology, a state of harmonium. Previously, the idea was that different diets were needed for these two extreme conditions of overweight and underweight. If we carry this idea a little farther,

and realize that proper balance can be maintained between diet and breathing, and further take into consideration that the effectiveness of diet and proper breathing is enhanced by proper mental viewpoint, then we see that many problems of health are dependent upon the over-all proper functioning of the body and the mind as a unit.

The time has passed when the human being can be regarded merely as a group or collection of organs connected together in a certain pattern. We must realize that the human body consists of more than its individual parts. There was a time when specialization was the keynote of all forms of healing and in dealing with the human body in any manner. Modern conceptions of physiology or psychology are tending more and more to the point of view that the human body must be treated as a total or a complete unit. We know that there are definite physical reactions in connection with all emotional experiences. It is now known, for example, that stomach ulcers are caused as much by mental stress as by physical irritation. This leads us to find further confirmation in the Rosicrucian teachings of the fact that health can be maintained, and only maintained, if there exists complete balance and state of harmony in all parts of the body, and in turn in the body and the mind.

The physical and nonphysical parts and functions of the human being are all phases of its total existence. This concept of a whole balanced organ, constituting the complete human body, must become our point of view if we are to have healthy human beings. The illustration of the diet that helped equally the underweight and the overweight is a step in the direction of realizing this new organismic concept of human physiology.—A

Reveal your Membership

A Rosicrucian writes this Forum: "When filling out legal or other forms which ask to what fraternal organizations one belongs, some members think they must not give the name of the Order—or are reluctant to do so. What is the proper attitude in this matter?"

To withhold information which is in itself not damaging is a form of suppression and of

concealment. What is there about one's Rosicrucian membership in all of the liberal countries of the world, as, for example, the United States, England, and Canada, that would cause anyone to withhold the fact of it? The Rosicrucian Order is a *secret society*, that is true. However, that secrecy may really be defined in the sense of *privacy*, that is, its teachings and rituals, and so forth, are kept confidential and are for members only.

So far as the fact of the existence of the A.M.O.R.C. is concerned, that is most certainly anything but secret. There are thousands of AMORC books in several languages in public and institutional libraries throughout the world. Each of these books bears the full name and address of the Order. There are encyclopedias and dictionaries which are not published by the Order, but which likewise disclose its existence. In addition, AMORC publishes two international periodicals, one in English and the other in Spanish, which likewise point out very prominently the existence of the Rosicrucian Order.

Members are encouraged to wear fraternal rings and emblems by which to identify themselves easily to other members and to disclose to the nonmember their Rosicrucian affiliation. Here at Rosicrucian Park, the international see of the Order, there are many large buildings associated with the A.M.O.R.C. activities. Some of these are the new Supreme Temple, the Francis Bacon Auditorium, and the Rose-Croix Science Building. These buildings are plainly posted with appropriate signs, indicating their purpose and stating that they are Rosicrucian. The Rosicrucian Museum is visited by 45,000 people annually, most of whom are not members. All who visit it know that it is a Rosicrucian institution.

Dozens of magazines, from educational journals to popular fiction, and leading newspapers throughout the world carry the A.M.O.R.C. advertisements, in several languages. Each advertisement sets forth the address of the Rosicrucian Order. In principal cities throughout the world are Rosicrucian lodges, all clearly identified. These are visited openly by Rosicrucian members. In the United States each year there is held at Rosicrucian Park a large Convention which

draws public attention. Our lodges and chapters hold rallies which do likewise.

Is there anything in all of this that constitutes concealment? Is there anything in such functions that would cause any reasonable member to believe that we want him or her to keep the fact of Rosicrucian affiliation secret?

The fact of the matter is this, that there are some neophytes and others—fortunately few in number—who do not have the courage of their convictions or else are in doubt as to the value of their membership. Consequently, such few intentionally conceal their affiliation from others. There can be no greater disgrace to the Order and no more unworthy conduct than that.

There are those who are in themselves *liberal-minded* but, because of “friends” or associates who are intolerant and bigoted toward such fields of thought as mysticism or even philosophy generally, they refuse to identify their membership. This means that they will not defend the Order against attacks and defamatory remarks of such friends and associates. It means as well that they are willing to take the benefits that come through the teachings of the Order but do nothing in return that such teachings may be preserved for others. Thousands in the past centuries were persecuted as members of the Order and some gave their lives that the truth and the freedom of thought might continue. These modern individuals, however, have no such strength of character. They retreat when there is the first display of hostility to the Order.

We do not mean that one has to flaunt his membership or become obnoxious with a continual expounding of his beliefs. He should, though, be *proud* of his affiliation, proud that he is a member of the Order, proud that he is connected with something that stands for what it does. He must realize, if he is a true Rosicrucian, that every progressive movement has had opposition and must have its knights to defend it and its crusaders to carry its cause on. He will quietly state or write, in filling out a form, “I am a Rosicrucian.” He will defend the Order with his own knowledge of its purposes or, if necessary, refer to superior authorities for further information and facts. If the Order

had not, through the centuries, had those members who loved it and sacrificed for it, it would not exist for us today.

The member who has no enthusiasm for the teachings and the purposes of the Order should resign. A perfunctory study or interest in the Order is very ineffectual both for the member and for the Order as well. Unless you can find in the teachings of AMORC that which brings you in accord with the Order so that, with righteous indignation you challenge derogatory remarks, your heart is not in the Rosicrucian Order. You will then have so little understanding of its teachings and be so incapable of applying them as to gain nothing from your membership. Further, your value to the Order, as an integral part of its noble cause and as furthering the advancement of mankind, will not only be inconsequential but actually a menace.

Nothing detracts from the integrity and reputation of a movement or society as does a display of weakness on the part of any of its members. There is no greater weakness than the failure of moral support, openly manifested. The attitude must be, “Yes, I am a Rosicrucian.” The words must ring with *sincere pride*. Such will tell any hostile individual that he is confronted with a real supporter of the Order and that such a person is no fertile ground in which can be planted the seeds of dissension and disharmony.—X

Professional Use of Rosicrucian Healing Methods

Members frequently evidence an interest in the use of Rosicrucian healing methods so that they may be applied by professional physicians.

It is made plain in our monographs, and it is obvious to any thinking member, that no practices which involve any healing method can be carried on in a professional capacity unless one is properly authorized and licensed under the laws of the state or community in which one lives. The Rosicrucian healing principles are provided to the individual member who is a layman insofar as the healing professions are concerned, so that the member may use them

for his or her individual and personal benefits, and not in a professional manner. The Rosicrucians do not and never have attempted to train healers, either professional or otherwise. Licensed physicians who are members of the organization use Rosicrucian principles of healing, but always use them in addition, or as supplemental to the other practices of the healing art in which they are trained. Professional physicians, therefore, do not charge for such services.

Over a period of a good many years, officers of this organization have discussed this idea and policy with many physicians who are members of the organization, representing probably almost every school of therapeutics. Many times these doctors have indicated their experiences and use of the same principles which are taught all our members. A dramatic and interesting statement by a physician illustrates this use so completely that we believe a complete quotation in the doctor's own words will be interesting to readers of *The Rosicrucian Forum*. Some time ago a Supreme Officer contacted various members of the organization who are physicians, or specializing in other fields related to healing, such as physiology, biology, and so forth, asking that we obtain from time to time records from them reporting upon the uses they have made directly in connection with their profession in which they have applied Rosicrucian principles to that particular work. A complete file is being prepared from the replies to this request, and at the present time we have many records illustrating the practical application of Rosicrucianism in connection with this field of study. This same procedure, incidentally, is being carried out in connection with other fields of study and research.

The following quotation is from a medical doctor who has been a member of the organization for many years:

"A dogmatic exposition of principles seems much more difficult to me in citing the use of Rosicrucian healing methods than it does to offer a simple résumé of certain instances and manifested results. From these, one's own conclusions may be drawn. Three of the most dramatic of these cases occurred some years ago, to my intense surprise and humility.

"In our early Rosicrucian years we lived in a coal mining camp, where I had a medical contract for the miners and their dependents. There I was called to see very suddenly, a very ailing little pickaninny of eighteen months. Upon my hasty arrival she was lying across her father's arms, eyes fixed glassily. Finger to open eyeball provoked no reflex. No time for history or diagnosis. With thumb and opposed index and middle fingers spanning the wrist over the radial artery, I held a full breath (ostensibly counting the pulse), the while willing Life Force into the blood stream of the artery. Almost instantly she sat up alertly, vomited hugely, resumed and, from then on, continued her normal behavior. There was no relapse and no residuals.

"It was later learned that she had swallowed unnumbered pills from an open outdoor pit where they had been carelessly thrown following the death of her old grandfather, who had been taking various and sundry medicines for a chronic paralytic condition.

"The next case was that of an old man, about eighty, who had been blind for ten or fifteen years, following a fall in which he alighted on his head, from a collapsing grain crib, atop of which he was working. He visited me professionally, accompanied by his daughter's husband, whom I knew, for some relatively minor ailment. I became interested in his blindness, and persuaded him to return frequently for a few weeks. Some of the treatment, more obvious to them, consisted in placing glass vacuum electrodes, actuated by an old-fashioned, high-powered static machine, over the closed eyelids for a short time each visit. The rest, and the more efficient by far, consisted in placing the finger tips of the hands over his temples, well back, as I faced him, with breathing and concentration on my part, upon the area of the optic chiasm and adjacent pituitary, the while having *him* concentrate on the mental visualization of light.

"After about three weeks of this he was able to see again the faces of his family, recognize colors, and to read coarse newsprint. He was not particularly elated. He said he had been in the dark so long that he had become rather accustomed to it.

"The third was a woman who had had several eye operations for the relief of glaucoma. She was blind in both eyes, and had been shown yearly before students in a medical school to demonstrate a typical case of the condition. She came to see me for treatment of a sinus condition, and was not aware as far as I knew, of receiving any unusual treatment. Her strictly medical treatment was nothing more than routine local and vitamin B therapy. However, shortly, while under treatment, she became able to tell time by a wrist watch, and to get about her housework without colliding with her furniture. She was quite thrilled in telling the nurses and doctors with whom I associated in our clinic. Of course they were quite surprised and interested, since they knew of my Rosicrucian studies and interests.

"I have perhaps found more actual help in medical conceptions by clarifying my orthodox information of neuropsychiatric studies with which I am familiar. The usually materialistically slanted lines of reasoning and observation, of course, to me seem very groping, circumscribed, and short of the goal, although the students can travel only in the proper general direction, if they progress at all."

This, the readers of *The Rosicrucian Forum* must understand, is the report of only one physician. In our files many equally remarkable reports, rather of equal interest, could be given. This one was selected because of its concise presentation of three outstanding cases.

It is well known that the average professional healer is an exacting individual. The conscientious doctor in any field cannot be an experimenter, and cannot waste time in cases of emergency. Therefore, to find in the experience of numerous doctors the confidence that has been placed by them in the techniques presented by the Rosicrucian teachings is a strong indication of the fact of the importance of these teachings and their reliability. The training and ability of the physician to comprehend more quickly the needs of an ill person, than could a layman, also makes it more practical for such a physician to immediately apply the principles which he has learned.

Bear in mind that the Rosicrucian healing principles are contained primarily in the

Second Neophyte Degree, and in the Sixth Temple Degree. Every individual can learn the basic principles and basic application, but as has already been stated, it is not the intention of these degrees to train anyone in any healing art. Any matter of health that goes beyond the understanding of the layman should be submitted to professional advice.

Briefly, the advice to members in matters of health is this: Use to the fullest extent of your ability and understanding the Rosicrucian principles, as you have learned them; then, supplement your own knowledge and application with the professional services of the physician of your choice.—A

Will and Universal Mind

A frater in Washington, D. C., who has just completed his university study in the history of philosophy, asks our Forum a number of questions. The questions are of abstract, speculative problems which, though fascinating, cannot be dealt with entirely within the limitations of one Forum session. However, the monographs have discussed the same problems, and our Forums in the past have been concerned with portions of such topics. This time, however, we shall consider very briefly one aspect of the problems submitted, that is, the relation of Will and Universal Mind.

Beneath all physical phenomena, of which we are aware, we believe there is a single fundamental cause. We know, through the experiments conducted in the various fields of science, that there is an apparent causation in nature. There appears to be a sequence of manifestations or effects and also of that which precedes them. More and more, as the empiricism of science, its objective researches, are extended, the fact of *converging causes* becomes apparent. Classifications of phenomena merge and we have a combination of such sciences as astrophysics, biochemistry, and the like.

The speculation is, then, what is the first or primary cause? In considering first causes, we enter the realm of *metaphysics*. This branch of philosophy has long speculated on the nature of such a first cause. Many postulations have been made and still others, in

the further advancement of knowledge, have been found false and abandoned.

The approach of science toward this initial cause has been wholly empirical. It will not recognize a basic cause unless it can be demonstrated by means of physical perceptions, as all the lesser physical phenomena of which it takes account can be demonstrated. If a primary cause is of a nature which transcends our objective discernment, science could not discover it—or would not recognize it by the standards which it has adopted. Religion, generally speaking, has defined the first cause as *teleological*, that is, as being a conscious or *mind* cause.

Without intending any religious prejudice, it may be said that such a conclusion is partly, at least, based on suggestion and the primitive reasoning which influenced many religious sects. Man, as a thinking being, appears to be *causative*, in that he acts in such a way that known results will follow as effects from his acts. As man is causative, must not all the forces of nature, though they appear to be mechanical in function, have been likewise conceived by mind? If the human can cause inanimate things to act upon each other to accomplish certain results, then is it unreasonable to think that the physical forces of the universe might also have been given their initial action by a Supreme Mind? At least that is the common reasoning of most people.

Another condition which is generally accepted as proof of a Universal Mind is the so-called orderly functioning of nature. When man intends to have order in his own affairs, he plans, he conceives a pattern of relationships, a sequence of happenings or actions. Man at least believes that his own life cannot be *orderly*, unless he exercises certain faculties of his mind to bring that about, such as imagination, visualization, and reason. The apparent isotropic order in nature, then, is considered evidence of an intelligence underlying it.

If, however, we attribute to the primary cause the faculty of mind, we may remove some of the inexplicable mysteries of existence but we also create for ourselves other complications. Most certainly, we cannot ascribe particular attributes of mind to the first cause and at the same time deny it others. If, and we *have*, patterned the Su-

preme Mind after the human one, then this Supreme Intelligence must likewise have other mental functions which are common to man. It must set for itself *ends*. It must think in terms of past, present, and future. We, as humans, plan because what we conceive in our plans is something which has not yet been perceived as of the present. Therefore, we establish a relative future. We plan because we have not realized conditions or things we believe we need or that we desire. Now, the questions are: Does the Supreme Intelligence need things or desire them? Is it also insufficient? Has it a realization of some imperfection in its own nature to be surmounted in a future? Is this Supreme Mind moving all it directs toward an end to be achieved? If so, does that constitute an admission of an imperfect state in which it now exists?

There is still another reason why man attributes mind to the first cause. Inanimate things, as matter, display no emotions or sentiments; they are not sensible, that is, they have no feeling; they cannot display any virtues, and they appear inexorable. Man-kind, though often cruel and relentless, does display love, hope, charity, and like sentiments. If man is capable of these, then, as Locke, the English philosopher, points out, all of these things must be present, to even a greater degree, in the eternal reality from which we spring.

However, it is the ego on the part of man which attempts to ascribe human characteristics to the first cause, such as the consciousness and mental faculties of humans. That the first cause may not be a blind, mechanical force, we want to believe. It could also be an energy, however, rhythmic and majestic, functioning according to the nature of its own being and in which all things have their harmony without the limitations which we set upon mind. This is a more transcendental thought of the first cause and perhaps more worthy of it.

We, as Rosicrucians, refer to the *Divine Mind*. We allow the neophyte at first to interpret mind as he is accustomed, to think of the Divine as a Supreme Intelligence with all the connotations that intelligence has for him. Later, with his developed understanding, we try to liberate the first cause or rather to dehumanize the Divine from all

of such anthropomorphic humanlike restrictions.

If the Universal Mind is not, in its functioning, anything as we conceive mind to be, then the *human will* likewise does not resemble the Divine cause. We like to point to Will and what we call our arbitrary decisions, as proof that mortals are free agents. We say, Do we not each day make dozens of decisions which could have been otherwise? We likewise want to believe that will is a kind of ethereal spiritual substance with which we have been imbued. We dislike to think that it is an organic and psychological function. Of course, all that we are stems from the same initial cause, so that by showing that Will is mental and not a spiritual thing, as we think of that word, does not in the least detract from the magnificence of the attribute.

We interpose Will to suppress a desire. In other words, we do something which is less pleasurable than satisfying a particular desire. It may seem, in so doing, that we have been free to oppose ourselves, but actually have we? In pursuing the dictates of Will, are we not submitting to an impulse arising within our own being? A desire is an urge or a drive. Is the motivation of Will any less? If the mind arrives at a decision which compels us to further it to avoid distraction, are we not acting under compulsion? We can no more escape our mental decisions which carry the weight of reason than we can forever escape the appetites of the body.

What we will to do is the consequence of the sum total of our being. We never oppose ourselves. We choose because we are *impelled* to make such choices. The mind may see alternate courses of action, but the one which it selects it cannot escape, because the whole weight of our personal experiences, of our character and personality, forces the choice which we make. We must always act in certain ways. If we are forever obliged to turn, like a weather vane, to the north, south, east, or west, are we then free agents, no matter how frequently we revolve in our decisions?

In conclusion, as Spinoza said: "If *intellect* or *will* do belong to God's eternal essence, each of these attributes must be taken in a sense very different from the common one.

For there would have to be a world-wide difference between our intellect and will and the intellect and will constituting God's essence, nor could they agree in anything except the name; just as the Dog, a constellation, agrees with the dog, an animal that barks."—X

Our Psychic Counterparts

A Rosicrucian of England addresses our Forum for the first time, I believe. She says: "The thought often comes into my mind that the work we do within the silence of our own sanctum in the solving of our own problems and perplexities really and truly is also effectual on the inner planes of consciousness, thereby helping others also. We each have to face up to the conflicts within ourselves and by this we know we are not alone—so, having solved our own, we carry on to others in a silent and unassuming way by thought and in our sleep state. Will you please throw more light on this question?"

This whole question resolves to the one of mystical attunement. The attunement psychically between individuals corresponds to the phenomenon of resonance in the science of physics. By resonance is meant that which *sympathetically vibrates* with some other object or thing in which a state of vibration can be induced. An interesting experiment in resonance employs the use of two tuning-forks which vibrate exactly to the same musical note when struck with a small mallet. We shall say that the vibrations of those tuning forks are 440 per second, when they are emitting a sound. Resonance is demonstrated by striking one tuning-fork and inducing sympathetic vibrations into a second one. The second fork, by being in attunement with the first—that is, by having the same vibratory nature—becomes actuated or set into vibration through the pulsations transmitted by the first one. Either fork is sympathetic to the vibrations set up in the other, because their natures are in accord. The conditions of one fork may be induced into the other *without* any direct contact between them.

It is interesting to observe that the "dampening," that is, in any way altering the nature of one of the forks causes it to lose its

sympathetic attunement with the other. They are then no longer alike and consequently cannot respond alike to similar conditions. Some laboratory tuning-forks have little metal sleeves which may be raised or lowered on one of the prongs of the fork and adjusted to a fixed position with a set screw. This increases or decreases the vibratory nature of the fork, that is, it raises or lowers the number of vibrations of the fork. These sleeves may be adjusted so as to bring two different forks into resonance sympathetically, by which one can act upon the other.

With psychic or mystical attunement, we are functioning somewhat like tuning forks. The psychic vibratory nature in some of us may be identical with that of other human beings elsewhere. Of course, we may not know those other persons. If we are naturally so constituted that we are in resonance with other persons, we will sympathetically respond to all psychic impulses which they may transmit. They will likewise always be in attunement with us psychically.

Most often it is necessary for us to try to attune ourselves to others, just as some tuning forks must have their sleeves raised or lowered to alter their vibratory nature. We have no sleeves but our equivalent of them is our state of consciousness. This we must elevate to the proper psychic state. We must, with this consciousness, stimulate our psychic centers which aid in increasing or decreasing our psychic vibrations, as we are told in our Rosicrucian monographs.

Our attunement, however, is not quite as simple as that of tuning forks. First, it requires practice and a diligent application of the Rosicrucian exercises. We have to know just *how* to raise our vibrations and to be conscious of the fact that they are so raised. When we are successful in becoming sympathetically attuned with the Cosmic, then we are often concomitantly brought into harmony with others who are likewise so attuned. The spiritual thoughts we have in mind at that time, the problems with which we are concerned, or the solution to them, are extended by our inner or psychic consciousness to those who are in harmony with us.

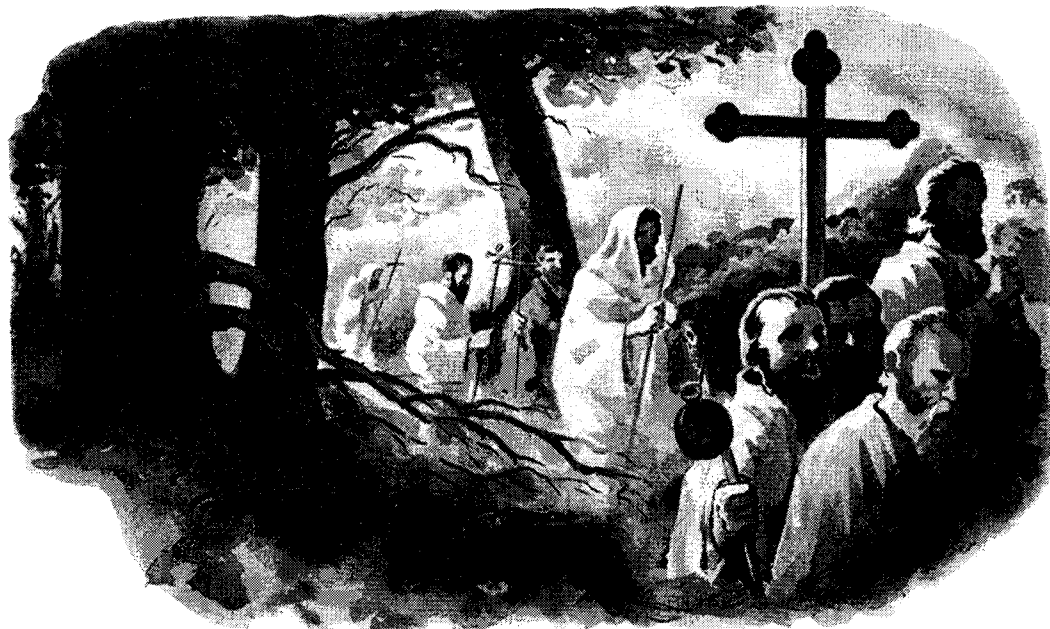
Sometimes, when we are in meditation and asking for Cosmic aid for some worthy

worldly problem, the intuitive help that comes to us, perhaps in the form of a suggestion, is from the mind of another with whom we have become attuned. We produce by our thoughts a state of consciousness which is in resonance with or of the same vibratory rate as that of some other person who has at one time or other had a like problem. We contact the inner self of the person and the memory of his similar experience, which is psychically brought to us. We are vibrating in attunement, during such meditation periods, with all whose consciousness is sympathetic to our own. Thus we either transmit to them our enlightenment, the result of our own meditation, or receive their knowledge.

Illumination that comes to us while we are in a psychic state is thus never lost. It radiates from us to all who are attuned with us, and is also being transformed into objective actions or ideas had by our own objective minds. Of course, we can as well direct our thoughts to certain individuals in particular, by concentrating on them and visualizing them in the manner in which we have been instructed in our Rosicrucian teachings. On such occasions we are bringing our consciousness in attunement with these persons, even though normally they may be psychically vibrating at a different frequency than that of our own beings. It is like the analogy we have used of adjusting the sleeve on the tuning fork in order to give it the same vibratory capacity as that of another one.

So our psychic thoughts, constructive ideas, do have *counterparts* in the minds of others. We suggest collective attunement for a very definite reason, such as assembling with others during "Cathedral of the Soul" periods. A series of transmitted psychic radiations, which are occurring simultaneously, converge and thereby increase the intensity of the psychic vibrations. We know that the harder you strike one tuning-fork, the greater is the amplitude of the vibrations produced. This can be seen on a laboratory instrument known as the oscillograph which gives a picture of such vibrations. The greater the amplitude of the transmitted vibrations, the greater the intensity of the vibrations of that which responds to them or is in attunement with them.—X

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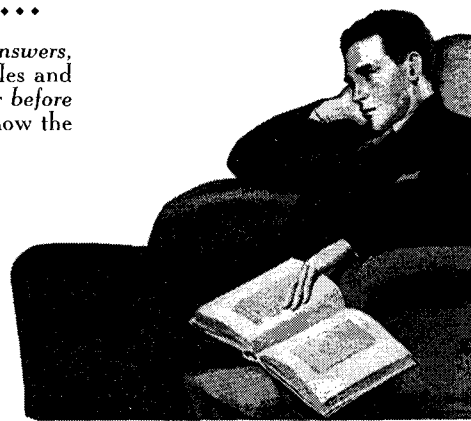
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THE QUEST

The world was still, but I was not,
I wondered what it was I sought.
A mist I stood in all alone,
While happiness went by unknown.
I asked my heart and it said, "Cease!
For what you seek is inner peace."

—Colombe Nancy Stanaway, age 15

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Greetings!



Dear Fratres and Sorores:

What is fundamentally wrong with our civilization? This is a question frequently heard today. The question obviously presupposes some state of perfection, or, at least, conditions which transcend those of the present.

The annals of history reveal its "golden ages" but even such periods did not have the universal endorsement of all the people who lived in them. History discloses political and social factions and various dissenters during the most peaceful eras. For a people to fully approve of the conditions of their times, socially, politically, and economically, would first necessitate their formation of concepts in each of these spheres that would be acceptable to all. Further, it would require that each person alike experience these concepts as realities.

Let us assume that in the economic sphere of some state or society the ideal, or end, to be achieved is the security of the individual. How should that security be interpreted? A general assertion that it shall mean freedom from want for the citizen is not sufficient. A want is a desire. All the desires of individuals are not alike even though the basic urges of humans are the same. Once the necessities are plentiful, the imagination begins to idealize the content of them. It seeks to stimulate the positive pleasure which they afford. This results in gluttony, or at least a refinement of the quality of the necessities. Very few humans who have available an abundance of coarse, wholesome foods are content not to indulge a more elaborate fare. Therefore, with the satisfaction of any basic need, there eventually comes discrimination. The human feels sufficiently secure to assert preferences. These preferences become highly individualistic and constitute a new specific set of wants.

Whereas society may have proclaimed a freedom from want for its citizens predicated upon a certain standard of requirements, it is eventually confronted with these new wants that possibly transcend its capacity to pro-

vide them. Consequently, that class of society whose desires are left unsatisfied will criticize the times, or the state, as being economically inadequate.

The same circumstance applies to the political provisions of a state. There will always arise a group of peoples whose concepts of the state and its relation to the individual are not in accord with those proclaimed by the prevailing government. From their point of view, to compel them to abide by the established provisions of the state is an injustice. They consider such obligations as an indictment against the civilization of their times.

It is presumed that a liberal state is one that permits the individual to rise to the heights of his *personal consciousness*; by *consciousness* in this instance, we mean to realize whatever ideals of which the individual may be capable. Such does not thwart personal initiative, inspired vision, or the expression of one's talents. It is patent, however, that the pursuit of one's unrestrained personal interest may result in conflict with that of another. A well-organized minority of society, pressing for a common interest, may inadvertently, or otherwise, deprive others of the enjoyment of their pursuit. Here arises the first problem of any political or social ideology. It is the limitation of an individual's exercise of his personal powers so as to preserve those of another. In theory, this limitation is a reciprocal act. Each individual is to receive in consideration of those powers of which he is deprived by the state a guarantee of security for those privileges which he still retains.

The ethical precept underlying this practice of government is the permitting of each person the full exercise of his desires and powers so long as he does not interfere with the like rights of others. Let us use a homely analogy to illustrate this principle in practice. The floor of an orchard is littered with apples. Two small boys are permitted to satisfy their desires for these apples. They may take away as many as they can carry.

The only provision is that they do not prevent the other from doing likewise. One boy is larger than the other and is able to carry a greater quantity of apples. Perhaps he is more resourceful and obtains a basket in which to carry away his apples instead of merely trying to put all of them somewhere on his person. Here, then, is an inequality of result. One of the boys will have obtained a greater number of apples. However, he will not have done so at the expense of the other's opportunity.

Such a principle encourages the exercise of intelligence to devise ways and means whereby the individual may capitalize on his inherent initiative. The important factor upon which the effectiveness of this principle depends is the extent of the *resources* and *facilities* available to the individual. So long as there is ample, one may fully exercise his personal ambition and, with relatively little effort, avoid circumstances whereby he interferes with the similar pursuits of others.

Where there is a paucity of resources or opportunities for the individual, then a severe strain is put upon this ethical principle of mutual noninterference with the rights of others. To resort again to our analogy, suppose many boys were told that they could avail themselves of the apples on the orchard floor, and there were not sufficient apples to go around! Each boy is imbued with the desire to have an apple. Each, as well, believes it is his prerogative to have one. The stronger, the quicker and more resourceful boys will obtain the apples; they will feel justified in exercising their right and ability to achieve their ends. What of the others who obtained no apples?

The state, or society, may say that the unsatisfied boys in the orchard, under such provisions, were given an equal opportunity to achieve their end—that no one interfered with their rights. It could further proclaim that such is free enterprise and free competition. The fact remains that, in the analogy given, there was an inequality in both *capabilities* and *resources*. Where both such conditions prevail, there is actually no equal pursuit of interests by the members of society. The group or class who are intellectually handicapped, or who have a lack of talents, are in effect being opposed by those

with more aggressive characteristics and abilities.

Under these conditions, the state which emphasizes the equality of all of its citizenry eventually finds itself in an embarrassing and incongruous position. A class discrimination arises consisting of the *haves* and the *have-nots*. The rich and poor have always existed in every civilization. However, where the emphasis is placed upon a *complete equality* and there is a lack of resources, as well as the inequality of the capabilities of the individuals, the idea of injustice is heightened.

The individual is inclined to reason thus: I have an equal right, with every other member of society, to the fulfillment of my wishes; therefore, I am not to be penalized for lacking the talents or acumen of another. The individual, in other words, expects the state which has conferred upon him an ethical equality, that has made him politically the equal of other men, to provide for his natural deficiencies, as well. He deems it a folly to proclaim that two persons have an equal right to books on a shelf if, at the same time, one of these persons is shorter in height than the other, and thus handicapped in his opportunity. He reasons that there is no equality unless the natural handicap of the shorter individual is compensated for.

In earlier periods of the world's history when the ideology of the equal rights of peoples was expounded, there were two principal conditions which were different from those now prevailing.

First, there was no concerted effort to standardize living in terms of the quality and kind of possessions which an individual should have. A man might aspire to own a pretentious home and a stable of fine horses. He had the right to obtain them if he could, within the limitations of the laws of his society. He experienced his equality wholly in his *right of opportunity*. It was not a right to have the same quality of possessions as his neighbor regardless of personal qualifications. Secondly, the demand for the resources needed to satisfy the more exalted standard of living was not as great. The materials needed could be obtained wholly within the country, or through free trade with other powers. Further, the individual might depart to some new land where there

was an abundance for his needs with a minimum of legal complications to be encountered in re-establishing himself. The sole requirements were principally the initiative and the personal sacrifice to make such a journey.

In our present civilization where the principle of equality prevails, extensive advertising of products through the medium of radio, newspapers, and periodicals, creates equal desires for these products among all peoples. The psychological effect is to cause the individual to conceive that his equal right includes the possession of such standards of living, whether he is personally able to achieve them or not. Such appeals, it is admitted, do stimulate initiative and do advance many persons to higher material standards of living. On the other hand, those who are not proficient in attaining these things only come to experience unrest as a result. They become critical of their state.

Today, the increased population and the complex mode of living in the nations having a higher standard and proclaiming equality of the peoples, has brought about a large insufficiency of materials. It has made such nations more and more dependent upon the resources of others. It is not economically possible for all peoples to have the kind and quality of materials which are made to appear their right. The competition for material success, consequently, is growing more and more intense. It becomes obvious that the more qualified individual, the one most naturally adept, and with initiative and training will be the one who succeeds. There are just not enough apples on the orchard floor for the others—yet each is made to feel that it is his right to have one.

In trying to surmount this problem of the inequality of the personal powers of individuals, and, as well, the insufficiency of resources, some governments are resorting to increasing drastic measures. In effect, these measures are actually mitigating the basic principle of equal rights. The ambitions and initiative of the individual and of groups of individuals are being restrained by legislation. It is declared that such limitations on initiative are not done to destroy free enterprise, but, rather, to result in more equal distribution of gains. It amounts to telling the quicker and more successful boys in the orchard to adapt themselves to those having

less proficiency; for otherwise, there would not be sufficient apples for all!

Such a state of affairs may make those less-endowed members of society, those with less of the where-with-all to succeed, quite happy. Conversely, it makes the element of society having greater initiative and natural advantages very dissatisfied. It contributes to creating the class friction which we are now experiencing as one of the evils of our present-day civilization. The state, itself, is made to compete with one class of its citizens to further the interests of another class. This tends to destroy the natural dynamic resourcefulness of the individual, which, in the past, built up the power and greatness of the very nations which cherish the equality of the rights of the individual. The state finds itself in the awkward position of not just equalizing the right of opportunity of its citizens, but trying to equalize their personal qualifications, as well. It is directing that one must not use to the fullest extent his personal powers if such acts gain him ends which could not be had by another.

Actually, such states are not intending to discourage the individual's personal development. In fact, more and more through the propaganda channels of our day, emphasis is being placed on the value of education and the expression of personal abilities. However, in effect, the incentive toward the exercise of such abilities and talents is being dampened. Instinctively, a desire must be gratified or it eventually becomes extinct. Further, this tendency upon the part of government to patronize those who have less initiative, and to interpret the equal rights of the individual in the sense of equal standards for all instead of the opportunity to achieve equally, will create a nation of dependents instead of one of resourceful individuals.

It would appear that the solution of these problems lies in either of two courses. The first course would be the abolition of *nationalism*. The maintaining of separate nations constitutes conformity to an obsolete tradition. Such a practice, economically and culturally, should not be continued in our age. A one-world, a federation of humanity as a single state, is no longer to be thought of as a utopian ideal, but as an *absolute necessity*. Without it, increased class friction and economic instability will continue.

Out of such conditions are born wars—possibly wars from which civilization may never recover. Such a federation of peoples, the world state, will result in a greater availability to all peoples of the world's resources—at least, all who have the initiative to acquire them. It would permit the natural inclination to seek material reward for efforts expended; it will cease the justifying of indolence, and will once again encourage independence and self-reliance.

The alternative solution is of a *mystical* nature. It is the cultivation on the part of the individual of a new set of *values of living* within himself. He would no longer make satisfaction in life just the acquisition of material or worldly particulars. He would no longer race against his neighbor after objects of material wealth or for fame or political power. He would not interpret happiness solely in terms of *things*, but principally in states of mind. Each individual would necessarily strive to be self-supporting and would meet the requirements for himself and family insofar as bodily comfort is concerned. The great pleasures of life, however, the ends of his personal existence, would not be sensual. Such ends would be, instead, an inner peace that comes from the mastery of self. This mastery would be an understanding of one's relations to the Cosmic and an eventual consciousness of being in accord with it. This would permit the continued acceleration of intellectual pursuits, as the arts and sciences, but with a different connotation put upon them.

Would not this latter solution be more representative of a truly advanced civilization?

Faternally,

RALPH M. LEWIS,

Imperator

Can Projections Violate Privacy?

A soror rises to say: "After having considerable discussion on the subject of projection with another person, I would like to have explained why one person cannot project to another for the purpose of annoying and bothering him. My arguments do not seem to have convinced this member that such a thing cannot wilfully be done."

By projection is meant that mystical and

psychic phenomenon, whereby one's psychic body—that is, his consciousness of self—is projected to a distant place. The psychic body, as the Rosicrucian teachings fully explain, is the aggregate, the sum, of the Divine consciousness which exists in every cell of our being. This Divine or psychic consciousness assumes, when projected, the personality and even the appearance of the one projecting it. It is, of course, not a material substance that can be seen visibly by anyone. Even when the projected psychic body is "seen," it is only upon the screen of the subjective mind. It is not seen through the physical organs of sight, even though it may appear so.

The extremely high vibrations of the projected Divine consciousness, of which psychic bodies consist, are received by the psychic consciousness of another who is in attunement with them. The recipient is most often the one who, it was intended, should contact the projection. These higher vibrations are then transformed by the recipient, within his own being, to those of a lower frequency, which assume to him a visual or auditory nature. In other words, some projections are experienced as spoken words, or even as a scent or fragrance, rather than as being visual.

The crux of this whole matter is whether one person can *intrude* with a projection of self upon another, so as to annoy or violate that other one's privacy. Let us again repeat that what is being projected is the Divine or psychic consciousness of an individual. This psychic body or consciousness is really the *soul-personality*. Consequently, we may ask, Can that which is definitely a part of the Universal Soul, the Cosmic Divine essence, become an agent of mortal perverse intents? Can the soul consciousness of the Cosmic be used to demean another or have base purposes?

Let us put it another way. If the Divine powers, such as the extension of the Divine consciousness of man, can be used through the Cosmic to do the bidding of evil minds, then we must admit that there is no hope for man. There is no refuge for the troubled and sore at heart. Prayer would also be futile. There would be no hope for Cosmic justice, for wherein would that justice exist? All religion, mysticism, or occultism—in fact, all belief in a mind that transcends

petty human frailties and imperfections—would be a farce. That such claims on the part of mysticism, philosophy, and religion are not cant nor hypocrisy has been too often verified by the profound religious and mystical experiences of renowned mystics and avatars.

The Cosmic and Divine consciousness of our being, which is to be projected, is of a *positive* content. By this we mean that it is striving toward the full expression of its being, which is *harmony*. This Divine consciousness, then, will reject all that is counter to it. It constitutes a wall through which the limited, inharmonious negative concepts of a mortal will not pass. The malevolent thoughts of an individual, that arise from sensual interests, remain *body-bound*. They go no farther than the boundary of one's own mortal consciousness. Any member who has studied the Rosicrucian teachings pertaining to the mystical laws and principles of projection *should be* most conversant with the fact that the psychic body cannot be projected for immoral or improper purposes. The following is a quotation from a Rosicrucian monograph in a degree which is devoted to the study of projection:

"Now you are to learn that the Guardian of the Threshold stands also at the Threshold of the Cosmic, on the Threshold of the Unseen, and is at the Threshold of *every* soul, the Threshold of every chamber of privacy, the Threshold of every mind, and the Threshold of every chamber of the heart and the home.

"You are warned again that you cannot use the Rosy Cross, or, in other words, the processes, the secret rules, the sacred methods and privileges of the Rosy Cross teachings, to cover or cloak your deceit or wrongs. You may wrong yourself by indulging in such practices, injure your own advancement, check your complete development, and stain the evolution of your soul-personality with the restraining blood of devolution; but you cannot thus injure another, for what you do unto yourself, you must pay for in your Karma and future submission to the law of compensation. What you attempt to do or may do to others will be held as inexcusable and will be more drastically dealt with at once and *not* in the future.

"So the ethical laws, elevated to the Cosmic plane become Karmic laws, Divine

privileges, the code of spiritual development and attunement. They may be violated on the earth plane; *they dare not be violated on the Cosmic plane*, nor can they be consistently violated by the true mystic who has any regard for his vows and his obligations, his privileges of learning and developing."

This means that if men, in all sincerity and as representative of the most noble and transcendental thoughts of which they are capable, establish here on earth a code of ethics or morals for their behavior, the Cosmic will not permit its Divine powers and agencies to be used to set them aside or to violate them. Such rules constitute the spiritual convictions, the spiritual reaching upward of mankind. Therefore, no matter how imperfect they may still be, the baser thoughts of other minds are not permitted to utilize the Cosmic to set them aside. We may violate ethical codes on earth; we cannot, however, use Cosmic laws to violate that which represents the sincere efforts and convictions of the spiritual consciousness of man.

The one, then, who seeks to disregard common decency and the generally accepted good of human society, will learn that he cannot project his perverse ideas. If, for example, he has immoral intentions, they will remain bound to the objective manifestations of his own personality. He cannot project them through the Cosmic to harm or to violate the sanctity of another's moral and ethical precepts.

Not only can another not project to violate our modesty or our moral concepts and standards, but we, each of us, have a continuous *Guardian on the Threshold* of psychic consciousness. Allow me to quote from another Rosicrucian monograph concerning the same subject, that is, projection, which explains this point with greater perspicuity:

"Every time you are obliged to make a decision, and you *will* yourself to take a definite stand or follow a course of action, that becomes a suggestion to the subjective mind, which acts upon it without any discursive method of reasoning. Eventually, as the monographs have explained, these repeated suggestions become a law or a habit to your subjective mind. Then even when you are not concentrating upon, or conscious of the circumstances which originally caused the habit, you will act according to the dic-

tates of the law which you established in your subjective mind. If the habit is constructive and good, your subjective mind, by continuously enforcing it, becomes your *safeguard* in all situations involving the elements of the habit.

"Your moral standards and your conduct, which have become a habit, put a wall of sanctity and safety around you, which no projection can invade for improper purposes. Thus, until you are ready to receive a projection, or until a time that your inner self considers it proper, no projection can make itself manifest to you or perceive you."

Even those not in the least familiar with the mystical principles and laws, which we have been discussing, have demonstrated that our habits may become our safeguards. It is a psychological fact that what has become a part of our subjective behavior and mode of thinking cannot be violated except by the continuous exercise of our own will to set it aside. A common proof of this is demonstrated in hypnosis, as conducted in clinical tests in psychology laboratories in universities and hospitals. We have made this test several times in classes in the Rose-Croix University. A student-member volunteers to be hypnotized by the professor before the class. This is done in the interest of the studies concerning the functioning of mind and so as to demonstrate certain psychological facts.

When the proper state of hypnosis has been induced, the student, standing on the platform in the amphitheatre before the assembly of other students, is commanded by the operator or instructor to perform various acts. The objective mind and will of the subject, that is, the one being hypnotized, is, of course, dormant. The operator or instructor substitutes his own will. His commands become the commands and will of the subject. The subject is told, for example, that she is playing a violin before her family. She goes through all the motions of playing. Then the subject may be told that she is once again a small child of seven and that she will begin playing with her favorite toys. She acts accordingly, as though she were by herself and actually that age. Even the mannerisms, which she has outgrown and has objectively forgotten, will return. Such subjects, while in a hypnotic state, perform, upon command, the most ludicrous acts at

times, even mimicking animals which they are told they have become.

The operator, however, may hand the hypnotized subject a piece of wood and say to him: "You are holding in your hand a loaded revolver. When the next man passes you, shoot and kill him. Then remove his wallet and flee." Immediately it becomes noticeable to the whole class of students that considerable mental conflict occurs in the subject's mind. There is a twitching of the facial muscles. Beads of perspiration may stand out on the subject's forehead. There is no effort to obey the command. The command has been given *but* the subject's habits, his moral standards, which he has established for himself throughout the years, *prohibit* him from obeying this command. These habits stand as a guardian. He will not objectively do the thing he has been asked to do. Such is in opposition to his innate character so the subjective mind prohibits response to the command. Of course, if the subject had a proclivity toward evil acts, criminal tendencies, let us say, and therefore had no compunction, he might respond to such a command.

From all the foregoing, you may see that, if you want right to prevail, if you do not desire to enter into immoral relations, then the sanctity of your being cannot be violated by any improper projection—even if it were possible for another to project for wrong purposes.—X

What is Right?

The Rosicrucian Chapter in Denver has periodically conducted Forum discussions among its own members. From such discussions have arisen many challenging questions. The following is one of those questions and we are going to consider it in our Forum: "Is wrong action an evil action?"

We do not know whether the frater who originally asked this question in the Denver Chapter Forum knew that about two hundred years ago, during the period of English enlightenment, a popular theory of ethics answered this question in the *affirmative*. It was held that any wrong action is false—that is, evil—and that such becomes the criterion by which we determine the right or wrong of human conduct.

First, it is necessary to make a rather broad distinction between morals and ethics as they are generally understood. Moral conduct and behavior have, in theological or religious writings, been elevated above ethics. The moral sense was said to be innate, as a divinely imbued faculty, affirmed the theologians. The soul brought this moral sense with it into this life. It was a kind of consciousness of that conduct which is good or evil. It was even more than this. It was, as well, a specific voice, they declared, the Voice of God telling man that this is right and that is wrong. Thus the evil individual was one who failed to abide by these voices of the soul. In contrast to this, ethics was held to be merely the proper conduct in ordinary human relations that did not take into consideration divine principles.

A flaw was apparent in this reasoning as to the nature of moral dictates. If the soul inherited certain moral precepts in their entirety, then, when one violates them, he should at least be conscious that he is doing so. Experience has shown, however, that some individuals are actually devoid of any compunction for their so-called immoral acts. They fail to have any realization of wrongdoing. If morals are innate ideas discernible from within by all, how is it that some persons have no such consciousness of them? If the *good* must be taught, as some of the early ethical philosophers deny is possible, how are all men to have the same interpretation of it? Further, if the good must be taught, as any other knowledge, then men will abide by it only when it is to their self-interest.

Centuries ago, as early as the time of the ethical philosophers as Socrates, Plato, Aristotle and the school of Cyrenaics, the question of the nature of *good* was long considered. If man knows what is meant by good, then perhaps he might have clearer insight into moral and ethical conduct. At least for the purpose of the accretion of his understanding, he should surround the good—that is, his ideas of it—with certain acts as would make it a specific body of behavior.

The good was then defined as that quality of anything which we consider beneficial to ourselves. From the psychological point of view, this philosophical idea was sound. After all, we do not consider the functioning of anything as being good if it is detrimental

to us. Aristotle related that everything has its function, its purpose, its excellence, “for as with a flute player, a statuary, or any artisan, or in fact anybody who has a definite function or action, his *goodness* or action seems to lie in his function, so it would seem to be with man, if indeed he has a definite function.”

Again, even in a much later period, Locke considered good and evil nothing but pleasure or pain or what occasions such for us. He held that the good and evil reduced themselves to “conformity or disagreement of our voluntary actions to some law whereby good or evil is drawn on us by the will and power of the lawmaker; which good and evil, pleasure or pain, attending our observance or breach of the law by the decrees of the lawmaker is that we call reward and punishment.”

The difficulty with this view became apparent. There is no *one* good, but rather a hierarchy or scale of them. It is, for example, *good* to keep out of the rain and so avoid the discomfort of being wet. It is *good* not to trespass on another's property because it assures both our and our neighbors' property certain protection. These goods, as rules of conduct and as common sense, are easily apparent to us as necessities. However, what of the virtues as truth, charity, temperance? Theologians made such morals and virtues divine decrees. They were held to be laws of God. They had their foundation in His edicts. It was declared to be to our benefit to abide by these laws because of the providential reward we would receive. Evil conduct meant subsequent punishment.

Suppose men had doubts, as many have, that there is a judgment in a life following this one. The content of the moral good would then lose its efficacy. Men are not going to restrict themselves, deny themselves certain physical pleasures so as to conform to a moral good, the rewards of which in a hereafter are dubious. The immediate satisfaction, in other words, outweighs future intangible ones. Theology found that the only factor presumably at its disposal to counter this inclination was *fear*. It sought to inculcate fantastic conceptions of punishments that one would experience, for evil, in the afterlife. With the spread of education and the diminution of superstition, these fears

began to have less restraint upon the enlightened minds.

It became necessary to find other than theological foundations for the moral and ethical judgment. Many thinkers, during the early eighteenth century, such as Richard Cumberland, held that man is principally a social being. Aside from acting in his own interests, he is also benevolent and charitable, which qualities are held not to be egoistic. He finds delight in doing for others as well. In fact, Cumberland asserted that a man cannot know full happiness unless he first subordinates his immediate self-interests to the welfare of society. Cumberland further contended that "the ultimate ground" for this social obligation was provided by God. It was God that made man desirous of performing these unselfish acts.

Here, then, was the making of the welfare of society the criterion for moral and ethical conduct. In fact, one of the ethical theorists of the period formulated the phrase: "The greatest happiness of the greatest number." This implies that, if the majority of people have accepted a standard of good, it becomes the criterion for the individual moral judgment. The falsity of such reasoning is that it does not take into consideration the standard which society may set for its ultimate happiness. During the decline of the Roman Empire, the masses had set for themselves, as an end, extensive sensuous pleasures. They alone became their good in life.

We must not overlook the theory of one Samuel Clark, which shows a marked *mystical insight*. He held that ethics is the conformity to the fitness or *harmony* of things. Everything has its true, its real, nature. To deny this nature—that is, not act in accordance with it—must, therefore, be wrong. William Wolaston carried Cumberland's ideas farther. Man's abuse of animals is wrong, not because it may be declared so but because it is a presumption of the abuser that the animals do not feel suffering.

Still another ethical theorist, Shaftesbury, held that ethics is not just doing what best serves our self-interest alone nor is it merely the serving of the interests of society. Ethical judgment, he held, is found in the full expression of life, in the flowering of the personality. It exists in the reaction between self-interest and social interest. In other words, it is an adjustment between these two

spheres of interest, and represents the whole nature of man. Further, the source of ethical and moral judgment is innate in human nature.

What do we, as Rosicrucians, think in regard to morals and ethics? We, too, hold that the source of morals is found in conformity to the categories of our nature—the essence of our being, in other words. It is, in addition, an adjustment of these inner inclinations to varying external conditions, as environment and social welfare. The highest good or moral criterion springs from the spiritual consciousness of man. Our distinction from theology is this: that these moral inclinations have not been deposited within the soul of man as a series of do's and don't's that can be quoted alike to and for all men. We contend that the more evolved the consciousness of man is, the more sensitive he is in his emotional and psychic nature, the greater realization he has of the various harmonies of the realities of existence. Pleasure to such an individual is not merely hedonistic, as a gratification of the senses. It is, as well, an appreciation of the aesthetic qualities. He sees and feels the beauties in nature, in music, in color, and in the symmetry of form. He feels the grandeur of noble thoughts, of the poet's ideals, of the mystic's aspirations. To demean these things, to oppose them, is to disturb the magnificent harmony, the rhythm of the greater being, the Cosmic, which he senses.

The Rosicrucian, then, establishes his own prohibitions. In doing so, he will not disturb the great harmonic relationships which he senses. Factors which are disturbing, are wrong, only because they affect the conformity of his psychic being to the oneness of the Cosmic. Such moral impulses, which he comes to feel within him, are not traditional or authoritative. They are not human edicts. They are sympathetic feelings aroused and developed within each of us. They cannot be taught as a series of precepts. At least, if they are, they are meaningless to the individual until he has experienced them and they form his own convictions.

This moral appreciation can be cultivated, however. As we gradually expand self, allow the soul-personality to express itself, the more dominant, exclusive and tolerant become the moral inclinations. Environment does play a tremendous part in cultivating

the moral sense or what is the *right* conduct. An environment that caters merely to the sensual life or somatic interests can cause one to have only a limited sense of aesthetic and ethical values. To such a person a *good* is that which will constitute a physical satisfaction to him or help him to preserve such. All other conduct can be enforced upon him only by fear until the time when he experiences the enlarged harmony of life.

Since the masses of men do not have this expanded consciousness, they must have imposed upon them the good as it is conceived for the welfare of society. Therein, of course, lies the danger upon which we have already touched. A society of men who are materialists or who wilfully ignore the experiences of the spiritual self establish a low order of ethics. If an inferior criterion of good exists there is no incentive for an individual to so evolve that he can eventually become conscious of greater moral values. This is one of the prevailing difficulties today. It also accounts for the great variation of ethical standards among the nations of the world.

What is generally held to be *conscience* is but a consciousness of a transcendental harmony, that is, of the existence of a superior relationship between the individual and the Cosmic and between him and his fellow men. Whatever opposes such favorable relationship becomes to the individual the *evil* or the *wrong*.—X

Peace Profound

Does *peace profound* have the same meaning as *peace of mind*? This question has been asked and is probably based upon the somewhat popular use of the term *peace of mind* in the past few years. A best-seller book, which, incidentally, is an excellent book, came out a few years ago with the title *Peace of Mind*. Interest created in the fact that the book stood for many months among the ten best sellers in the United States caused the term *peace of mind* to become popular. It is interesting that from among the books usually on the best seller lists that one of this nature should become so popular. In fact, it is an encouraging sight, because if modern readers were judged exclusively by some of the literature that seems to appeal to most readers, it is not,

unfortunately, a picture from which an unbiased judge might be encouraged as to the status of modern society.

There is no reason why anyone who wishes to do so cannot enjoy good fiction and novels, but to devote one's entire reading to some of the highly imaginary novels that play upon various phases of human emotion is not an ideal situation. It is difficult to write in this vein and at the same time keep from appearing to be condemning all modern literature. This, however, is far from the purpose of the statements made here. Anyone can enjoy imaginative literature, but it should not be made an exclusive diet for anyone.

Occasionally, the more serious type of books—those which constitute the reflections and conclusions of people who have conscientiously and sincerely tried to contribute to human welfare and well-being—should have the consideration of every thinking person. The book *Peace of Mind* seemed to have this appeal. At all times in human history there have been states of tension. Whether this tension was due to the actuality of war, the problems of peace, economic upheavals, or disease, every individual has at some time in his life needed the encouragement and direction to assist him in arriving at peace of mind. When the individual learns that peace of mind is a mental state and not necessarily a measure of one's material possessions, he becomes better adapted to his environment, can face the problems and facts of his life with a calmer and more constructive outlook, and through this viewpoint be better able to master himself and the immediate situations in life which he must daily face.

Peace of mind, then, as it has become in the popular sense, means the ability to adjust one's thinking to proper and worth-while values in spite of changing material conditions in one's environment. Peace profound, as used in the Rosicrucian terminology, is, to a certain extent, almost synonymous with this popular use of peace of mind. I make the qualification that it is *almost* synonymous, and I might further qualify by saying that it is synonymous insofar as it goes. In other words, the idea of peace profound includes everything generally referred to under peace of mind, but peace profound,

in our meaning, goes further. Peace profound compared with peace of mind is like a deep lake compared with a shallow pond. Peace of mind, in the best sense, can be purely superficial. Peace of mind can come to an individual who is very troubled by a temporary or more or less superficial adjustment. For example, a hungry man wondering where his next meal is coming from is going to gain a degree of peace of mind if a means of providing that meal is forthcoming, but peace profound goes deeper. If one has gained the true idea as expressed by these terms, then a bulwark of values is completed in consciousness that acts as a buffer to all the varying problems of life. The depth of the idea conveyed by the term *peace profound* means that man has gained the concept of calling upon his subjective faculties, of relating himself in accord with the mystic concept, that of his inner self being in a close relationship with God.

If we truly have peace profound within our minds, we are able to face all changing conditions with a philosophic and detached attitude, not being in a position of having to receive new instruction, new advice, and new encouragement for every individual problem. In this sense peace profound is more permanent, more enduring. It is not only a mental state to meet the mental confusion of the moment, but a foundation for one's entire life's philosophy, aims, and plans.

The development of peace profound is also, in a degree, a lifelong process. It does not come merely by wishing for it—it comes by practicing those principles which gradually contribute to it and build it up as a part of our thought and living. It is not to be inferred that peace profound is an excuse for inactivity, because if that conscious state is to be maintained it must, in a sense, be ever renewed. Man was made with potentialities by which he must constantly seek to exert every ability toward the solving of his problems and the adjustment of his life. Nothing will take that place, but just as the foundation of a building will help keep the rest of the building in proper place and order, so will the idea of peace profound serve as a foundation for all other mental and physical structure and activity, and thereby, in a sense, hold it in line.—A

Cosmic Consciousness is Within You

Some members, particularly those in the higher degrees, refer to a state of Cosmic Consciousness as something that exists outside themselves, just as if it were a physical or material object beyond their reach. Such a conception makes it seem to a person thinking in that manner that Cosmic Consciousness can be obtained by arriving at the place where it already exists, just as fruit of a tree could be picked by climbing a tree. As Cosmic Consciousness is not a material thing like fruit on a tree, it must be learned, and once learned, kept in mind that Cosmic Consciousness is a mental state, and like any other psychological factor in our lives, it must be developed from within.

The misconception of where Cosmic Consciousness exists is based upon the fact that we so often forget that knowledge and inspiration are two different things. There is a tendency to naturally regard anything that arrives in consciousness, regardless of what may be its source, as a conscious impression without due consideration to its source. Most of the content of mind at any moment on the part of any one of us is based upon what we have physically perceived. It is an elementary psychological fact that our mind content is constantly built up and accumulates the sense impressions that come through our physical senses constantly during our waking hours. This is why in the very first lessons of the Rosicrucian teachings we are taught that we must learn that intuitive knowledge is also a part of the content of mind, and that intuitive knowledge can be made more readily available to us and become a dependable source of information. When we have learned this we realize that the content of our mind at any single moment can be and is composed of physical and sense perception, and also the inspiration and intuitive urges that come into consciousness from time to time.

In the very earliest lessons in which the subject of intuition is discussed, we learn that its method of action is immediate and prompt. Inspiration is always like a flash of light. It comes at unexpected moments; it illuminates our mind in a literal sense of the word. Every human being has at various occasions such inspirational experience and

knowledge gained through the intuitive faculties. The necessity on the part of the individual student is not to gain the ability to have such inspiration, because it is just as natural as having any other mental reaction, but rather, we must gain the experience by which we can recognize and use such intuitive flashes. Our tendency is to put into the back of the mind those things which are not from physical sense sources. Just as intuition comes with complete illumination and like a flash of light, it is not, however, a thing for which we make no preparation. It is always potentially there, just like a light exists potentially in an electric light globe once the electric circuit is properly closed.

Frequently we hear of a member tell of reading a monograph, a book, a lesson, particularly in a field of inspirational reading, who is very much impressed by a line, a phrase, a paragraph, or a thought expressed. A member at the recent Convention told me how she frequently experiences this event and will sometimes pause to mark with a pencil the particular phrase or thought that seems so important and illuminating to her. However, she asked the question I have heard asked many times, and that is why, when we return to such marked phrases or sentences, they do not seem important in most cases? Frequently one who has had this experience will wonder why he marked a certain series of words and what there was about them that provided the previous inspiration. The fact that explains this condition is that intuition, as has already been stated, is momentary, like a flash of light. Something we are reading may put us in the proper frame of mind in which an inspirational urge or point of illumination comes to consciousness. It is not necessarily the words in themselves that carry the idea, but they cause in some way a mental association that releases momentarily our objective barriers to the intuitive ideas that are waiting for us. In other words, what inspired us in such an experience is not the words themselves but the intuitional ideas that come to our consciousness. That is why, when we return to read them again, they may not seem important—because the same intuitional flash does not necessarily recur.

There is no twilight of inspiration; it is either present or absent, and when it is present—when we have those flashes that

may seem like the content of something we are reading or seeing—then is the time to try to relax and meditate upon what it was that inspires us so that we can gain the full benefit of it. Such experiences seldom occur for a second time. Once they are passed they are gone, and if we constantly ignore such experiences we are creating a habit of ignoring them rather than a habit of encouraging their frequency and illumination.

Cosmic Consciousness, the state we hope to develop, is within ourselves. No certain number of monographs or degrees or pages of inspirational reading will in itself develop it. We must develop within and come to recognize those intuitive flashes and urges which will direct us toward the ultimate state of perfection. To the degree in which we are able to recognize such sources of information and take advantage of the inspirational urges of our daily lives, to that degree we have developed Cosmic Consciousness. We should never lose sight of the fact that Cosmic Consciousness is not something toward which we can stretch our hands and reach, but something that we gain step by step in various degrees within our own being.—A

The Meaning of Ritualism

It is not unusual for a new member coming into the Order to raise questions concerning ritualism. Many people have an opinion that they object to ritualism. Usually such objection is based upon a false conception. In an attempt to clarify the meaning of ritualism, particularly as it is related to Rosicrucianism, this article goes into some detail on the history, tradition, and symbolism of ritualism.

In life and in history, the first impulses of all humans have been to learn. Very early, either in the individual life of the human being as an infant and child, or in the historical life of humanity from the savage to modern man, there has been a distinction between what is known and what is unknown. The things that are known to the immature mind are very limited, but *how* to know certain things gradually takes form in the consciousness. As the physical senses are realized to be means of knowing the content of the material world, man comes

to realize that it is of equal importance to know those things which constitute a vast field of the unknown in the realm of the mind. When this realization becomes a part of consciousness, a great deal of man's time and effort is directed toward the continuous breaking down of barriers that separate the known from the unknown.

To accomplish this expanding process of human knowledge, man has through history classified that knowledge which he has attained. Those things that were at one time unknown and are now known have come to be the sciences, the arts, and the humanities. In the various subjects that go to make up each of these classifications of knowledge, man has compiled fact and reflection, and the products of such compilation have come to be the inherited knowledge that we receive today in formal schooling and in what study we may be inclined to do.

The process of learning, the gaining of knowledge, is still—and probably long into the future will be—indefinitely defined. We know that certain uses of the physical senses are required. There is the necessity of attention or directing our consciousness toward the things which we hope to learn. Man's reason then enters so that he is able in his own mind to contemplate the facts assembled and to relate them to each other for his own use. Some men learn that not all knowledge is dependent upon the physical senses and the material world. They learn that the very life essence which is the most important thing which they possess is linked in some way to a higher life force, the source of life, and therefore, of all knowledge and of all consciousness.

As he gains a broader viewpoint, man attempts to follow all the channels to knowledge that he can. The unknown appeals in itself to most human beings. From the simple desire to know what is behind the closed door, in the pages of a book, beyond the next mountain ridge, or to see something of which one has learned through the description or experience of another, is the simple basis of curiosity by which the unknown always holds a degree of fascination for us all. The child reflects this curiosity in a multitude of questions which, sometimes to the consternation of adults, seem to be endless, and frequently unanswerable. The

adult also asks many questions in his own mind. If it were not for this innate characteristic of the human being, we would not at this moment have accessible and available many of the commonly accepted utilities of modern life. It was partly human curiosity that brought about most of the modern inventions and applications of physical laws. On the other hand, the average individual finds difficulty in expressing what he wants to know. Man's wants usually lie in the unknown. We have a tendency to treat with too much familiarity that which we know. This idea has been illustrated throughout man's history in various myths. Many stories now classified as fairy tales, which we read as children, are about the theme of an individual being granted three wishes and frequently being unable to put into three statements what he wants; or, as in the case of some of the stories, making the three wishes for foolish and worthless things while actually passing by the opportunity for really gaining something out of the great unknown.

Man's method of gaining new knowledge, or to state it in another form, of changing the unknown into the known, has followed certain patterns. Obviously his first step is to observe the world about him. He then can vicariously enter into the experiences of other people through his association with them, or by hearing or reading their experiences. This results in man's being able to take the conclusion and discoveries of other individuals and make their knowledge a part of his own. Much of man's knowledge is gained in this manner. This classification of knowledge is particularly the method by which certain statistical and physical facts are learned. However, by making these facts a part of one's own experience by firsthand use, such knowledge becomes a part of one's self and not merely a series of facts learned from someone else. The knowledge man gains is built into man's individual concept of knowledge, and in the privacy of his own thinking he learns to assign certain meanings and values to the knowledge of the phenomena so gained.

It is in this way that the use of symbols had its beginning, and in the consideration of symbols we must not lose sight of the fact that language is a symbol. Man assigns a meaning to certain forms, whether these forms be writing, carving, sculpturing, or

drawing, so that in the thing selected there is represented some idea or meaning which has become a part of his knowledge. In this sense symbology is a study of the meaning that man has projected to certain symbols. In projecting meaning to a symbol, man also assigns value in proportion to the value he gives to the knowledge represented by the symbol. These symbols, therefore, by representing something which is a part of man's knowledge and experience, gain respect in the mind of the individual. It is by this means that certain symbols become sacred. These carry not only a representation of facts and ideas, but also renew to a degree the emotional response of the individual in relating to the symbol the ideas or things which it represents. Symbols, therefore, come to represent not only the facts or ideas assigned to them, but the emotional experience that man has had in gaining the facts or ideas.

It is only a step from symbolism to ritualism. Symbolism is a science of innate things. That is, a symbol in itself means nothing; man alone gives meaning to symbols. I can draw a line or two lines intersecting and assign any meaning I choose to this design. If two lines of equal length are crossed at a ninety-degree angle, we have a crude cross. Looking at that simple symbol a number of things may occur to the average person. He may think of the common addition sign in arithmetic, of the Red Cross and its charity, of the religious significance of the cross as interpreted by Christianity, or of his own body being able to evolve and unfold as represented by the Rosicrucians. How any individual will react to the symbol depends upon what has been his experience with a particular symbol and what emotional reactions are related to the experience by which he assigns meaning to the symbol.

Symbology by itself would therefore seem to be a very personal and possibly restricted subject. It carries out only those meanings which we have individually or jointly decided to give to certain things. At the present time we are placed in the position of making new symbols when we have from time to time pushed back somewhat the barrier of the known into the region of the unknown and need to assign the new knowledge which we have obtained to a convenient symbol by which it can be represented. In man's search

for knowledge, he has found that he learns best when he takes an active part in the search. The act of being a participant in any process is a prerequisite toward learning, and particularly toward gaining the usefulness of the idea that comes through the learning process. Physical participation in the process is reflected in mental attitude. A simple illustration of this fact can be found in the facial expressions of an individual. When an individual smiles, the physical change in facial expression which causes the smile is reflected in the mental attitude of the individual. It is difficult to smile and not inwardly find something to smile about. It is also true that the individual who constantly wears a scowl will find much in the world which should receive a frown and a scowl.

It is psychologically true that the physical reaction of the individual, or rather the physical preparation of the individual will have a great deal to do with his viewpoint at the moment. It is difficult to have a smile on the countenance and not have a smile in consciousness. Man, realizing this to a degree, began to extend his thoughts in terms of acts. Gradually man began to formulate what he intended to do or would like to do, and in this process of formulation he pictured himself as participating in certain activities. These activities were composed of himself and other people. Possibly early man, wishing a favor from his chief or tribal leader, would in his mind visualize himself being before the chief and asking a favor or doing a favor for the chief. In other words, in his own mind he participated in an anticipated act.

This process was the beginning of drama. Drama originated in the human mind and still is sustained there. You and I daily practice many little personal dramas. Much of our thinking, while sometimes called by psychologists merely talking to ourselves, is deeper than mere talking. We are, in fact, participating in a mental drama in which we visualize ourselves and others performing certain acts and carrying out certain activities. Probably the great inventors have dramatized in their own minds some of their achievements prior to their actual physical fulfillment. Drama, then, is a form of visualization or mentally creating. There is a natural transition from this form of drama

in the individual mind to collective drama on the part of a number of people.

The earliest dramas performed usually consisted of ceremonies with certain religious significance or the re-enactment of past events. Most of the simple forms of drama became related to the symbols which had been agreed upon by groups of people. In this manner the first performances of dramas were given sacred significance in that they assisted in perpetuating the meaning of symbols and the meaning that caused the symbols to become sacred. Most of these ancient dramas were in connection with certain feasts or festivals which were in turn closely connected with seasons of the year and with the concept of a deity. Many of these dramas fell into definite patterns, such as the life, maturity, death, and the resurrection of a god. The participants enacted the various roles, including the role of a god, as well as the neophyte, the student, or the learner. In this dramatic process was represented the aspirations of the individual and his hope of learning, his desire to expand the boundaries of the known further into the unknown. Secular drama gradually developed from religious drama, in which many of the ideals and symbols were forgotten in the interest of drama itself.

As various forms of drama were repeated from time to time or upon certain occasions, its performance became established to certain forms that were also repeated. Out of this concept of drama, ritual was developed. The meaning of ritualism is tied up closely with the dramatic episodes enacted in tribal practices of ancient peoples, and later by the initiates of the mystery schools, who perpetuated the ideals which had previously been assigned to symbols. These dramatic episodes appealed through man's physical senses to the mental states that created idealism. As long as such drama was emphasized in order to carry a meaning or an idea, it helped man to renew his interest in the ideals presented. Drama fixed in form and action became ritual, a form of drama with a definite procedure and idea to maintain.

Drama gave man overt means of expression, making it possible for him to participate with others who were also attempting to find their niche in the great Cosmic scheme of which all men are a part. The more formal the drama became, the nearer it came to a

point of ritual, and sometimes unfortunately the more exactly ritualistic it became, the less participants were conscious of its true meaning. Ritual is performed in some cases in a form that has long ago lost the meaning or purpose of its original intent. It has become merely a form, the content of which has been lost either through human negligence to perpetuate the true meaning, or merely because the participants became more interested in the actual dramatization or the techniques of ritualism, rather than the ideals and meanings which were to have been conveyed. Because of this, ritualism has frequently been an important point of contention. A famous church historian has said that there have been more arguments and actual dissensions caused by differences of opinion on ritual than on doctrine. How a thing should be done, even though the meaning is forgotten, may become more important in some people's mind than the ideal represented.

The perfect ideal of ritualism is of course to maintain the dramatic aspects and to keep ever fresh the inner meanings that it represents. The ritual can be made to mean many things. An example can be found in a simple ritualistic act in which we all daily participate—that of shaking hands. It can mean a pleasant meeting, a sorrowful farewell; it can carry the idea of love, respect, confidence, or condescension. It depends upon how and under what circumstances the ritual or handshaking takes place, as well as the state of mind of the participants.

It is in the field of mysticism that ritualism has reached its highest meaning. Here we find evidenced the desire of the human being to relate himself not only to those things which are unknown, but for him to be able to raise his consciousness to the fountain of all knowledge and the ultimate source of life itself. It is in this idea of the individual raising his consciousness toward the infinite and toward reality that we see the mystic concept entering into ritualism. This idea is specifically illustrated from the words of a Rosicrucian ritual: "To raise our consciousness to that degree of ecstasy and attunement where it may free itself from the realization of material realities only." Here we find exemplified a united effort upon the part of those who have like aims and purposes to carry out those activities physically

and mentally which will be conducive for each individual participating to reach a higher degree of consciousness. The ultimate aim of the mystic is to identify himself with the divine or absolute, and the steps of ritualism in which groups of individuals work together for that purpose is the process of mystical ritualism. This procedure, while not a mystical process in itself, contributes to the desired end. Just as we are able to see by the illustration that the physical forming of a smile by the facial muscles of an individual will be reflected in consciousness, so it is that by performing certain acts physically we place ourselves in a position where consciousness can be raised and can relate itself to higher ideas and the absolute entity of the universal scheme.

In the Rosicrucian rituals there are many significant acts, some of which can be traced back historically to mystery schools and the practices by which were dramatized the early attempts of man to gain a mystical insight into life. Let us, for example, examine some of the basic patterns of our own ritual. First and fundamental in all Rosicrucian ritual and in all mystical drama is the attempt to enclose a certain area for a specific—usually a sacred—purpose. Early man probably drew a crude design on the ground, a circle, a square, a triangle, or a rectangle. He did this in order to physically define the process of limiting the sphere of his own consciousness, because as man directs his attention to his inner self and its relation to a divine being, he can physically visualize that fact through a physical limitation that allegorically or ritualistically separates him from all else immediately outside that area.

All through history various parts of ritualism have increased not only in elaborateness, but with the intent to make the ritualistic purpose more effective. The original crude design drawn by the ancient neophyte has become the temple, the lodge room, or the place of worship of the seeker. In Rosicrucianism it has become the Temple. The Rosicrucian Temple is still a rectangle, and its various parts constitute the symbolism carrying out the meaning of our ideals. These symbols have been placed at various places in the Temple as focal points which aid in the proper directing and raising of our consciousness. This fact causes us to

realize why architecture has been said to be the art that includes all the arts. In architecture there is incorporated not only the ideals and symbols of the temple builders, but painting, sculpture, and all other manual arts, as well as music. Each in its own way contributes not only to the elaboration of a simple design, but in raising the vibratory effect upon the consciousness of the individuals who will participate in the ritual drama within the prescribed area.

To return to early man, after he had limited an area of activity by drawing a simple symbol, he attempted to bring to his consciousness by some type of physical process the realization that the area so designated was set aside in a special way for a special purpose. This he did in various ways; possibly the simplest was by kneeling. To further aid in creating effects conducive to mystical enlightenment, other methods developed, such as sprinkling water on the area, and making certain sounds which changed the vibratory nature of the immediate area. Later when the crude design of early man was replaced by the most simple edifice, the lighting of a fire was used as a means by which the vibratory condition of the area could be changed. The fire served two purposes: first, the utilitarian, to give warmth and light, and second, from the mystery of fire, to remind man of the mystery of the universe. Today fire is still a part of many religious and secular rituals. The burning of candles maintains that flame which represents the sacred flame, which, in turn, is representative of many ideals.

The censuring of the Rosicrucian Temple with incense is an example of man's attempts to create unity or to relate the parts of the Temple. To burn incense is to put into the air an intangible fragrance, a condition that penetrates into every part of the Temple. As the fragrance of incense fills the Temple it is symbolic of relating the symbolism of the Temple, and at the same time symbolizing the close relationship in ideals and purposes of the participants, and through the medium of fragrance of incense relating these individuals closer together, and in turn, closer to the ideals symbolized in the Temple. The flame is maintained in the Rosicrucian Temple by the sacred fire and the burning of candles upon the Shekinah. This still symbolized the meaning of fire as a force

which was a mystery to early man, and because of its radiance or warmth and light, seemed to be an ideal representation of the penetration of the whole area in which man voluntarily confined himself.

Into this concept was coupled the idea of drama, and much of the ritual that remains, wherever it is used, whether it is in certain fraternal organizations or in the Eucharist of the church, is closely related to man's attempt to bind together all his ideals and aspirations into common movements and designs of the individuals participating. To specifically refer again to Rosicrucian ritual, in addition to the movements at the various points of the Temple by the Colombe, there are the movements of other officers who direct or participate in the performance of the ritual. In the case of initiation, there is the movement of the neophyte himself from one symbol to another as he is instructed and taught their meaning and as his knowledge is expanded so that he may grow in knowledge and experience.

The ultimate mystical consummation on the part of any individual is not necessarily a direct result or outcome of the performance of a ritual, but regardless of how simple a ritual may be, it contributes to the mystical development of the individual in the unifying effect and inspiration that the ritual creates in the mind of man. By lighting a fire in the enclosure made by a crudely drawn figure in a cave or the sands of a beach, or in any other place, early man was able, through his own desire and sincerity, to direct his consciousness toward a higher degree of knowledge of the universe and of the God of his heart.

With the elaborate and beautiful drama presented in a Rosicrucian Temple, accompanied by faultless ritual, man is impressed; his emotions are directly affected, and in his sincerity all effort and all consciousness is directed away from himself and his petty problems and desires toward his true place in the Cosmic scheme and his relationship to God. In this simple fact is found the fascination of ritual. The soul loves drama. All steps of its development are dramatic, and so the soul responds to the dramatic appeal of ritual when such ritual represents the ideals toward which it strives.—A

Attainment

Occasionally, we hear of students of mysticism—yes, even Rosicrucians—who lament what they term their failure in attainment. They are referring, of course, to personal attainments, both in the mystical and in the worldly sense. They are particularly discouraged in view of their years of study of esoteric teachings relating to mystical and philosophical principles. Some even point out that after having been affiliated with the Rosicrucian Order for some time, they are chagrined that they must still confront adversities in this life. They state that if they were really growing in accordance with their understanding of the teachings, or at least with their study of them, then, most certainly they would no longer experience such misfortunes as ill-health, unemployment, or various disappointments in their life.

The first thing that such statements reveal on the part of a member is his lack of understanding of some of the basic Rosicrucian principles. The member obviously thinks of his personal existence in the terms of this *one*, mortal life. To him, existence means the single span between birth and death. He shows not the least concern, or realization of the importance of previous or future incarnations. His attitude indicates a belief that the sum total of experience to be gained by the individual is to be obtained wholly within this *one span* of mortal existence. It further indicates that the individual has not risen above the finite misconceptions of time and space as actualities. He is thinking in terms of a limited period of years when considering his attainment.

Let us again emphasize the fact that in the Cosmic there are no such conditions as time and space, or any of the other mortal limitations with which man surrounds his earthly existence. The period of the human span, that is, life on this earth, regardless of its length, is but a tick of the Cosmic clock. To the Cosmic, the principal criterion is the unfoldment of the individual. The soul-personality of man must attain; this is what is to be achieved. Such attainment is to come eventually—if not in this life, then in as many as are necessary, since time is not a factor. Each of us, therefore, is born in vari-

ous stages of this attainment. Some of us are really just beginning; some of us are on the midpath, and still others of us are well advanced.

In this present life there are those men and women who may realize some essential element of attainment; they may do, or achieve, or bring about during the years of their mortal existence something which will indicate that the greater attainment has really come to them. When this occurs to individuals, it means that they have had many previous earthly cycles or incarnations, that they have had numerous opportunities through struggle and adversity to learn and to master their own natures.

For still others during this life, this span may be just a period of preparation for the eventual greater attainment. The study and application of the Rosicrucian teachings can quicken the attainment of an individual. As the Buddhists say, it can shorten the period of the turning of the wheel; in other words, prevent the recurring of Soul in physical form. Certainly, one can attain without affiliation with the Rosicrucian organization, just as one may learn something of history without studying a history text. However, without recourse to sources of precise information there would be delay in gaining the illumination sought. Without preparation, as experiencing suffering, joys, discouragement, and certain satisfactions, the Soul period during which attainment is to be had must be much longer.

In each of these lives of ours, we must try to understand ourselves. We should seek a unity with the Cosmic. I do not mean just a harmony with spiritual things, but also an understanding of the natural, physical forces of our own body, the phenomena of our universe, and social relations, so as to advance our consciousness in every way we possibly can. In doing so, we will experience an increasing of minor attainments. We will not become a master overnight but we will gain confidence in ourselves by learning something about our talents and abilities. We will experience such worldly satisfactions as freedom from many fears; we will overcome intolerance and petty selfishness. We will learn how to select more worthy friends and to know something of the real worth of human nature. We will come to eliminate haunting desires which keep us

expending the better part of ourselves in futile pursuits.

Those who expect full attainment, materially and spiritually, in this one, single life, have also overlooked another important factor, and that is *karma*, the law of causation, or the law of compensation, as it is more popularly known. The unpleasant experiences of this life, as well as the more enjoyable ones, the surprisingly so-called "good fortune," are the results of karma which we have created in this life by our acts, our deeds, our thoughts, or perhaps in some past incarnation. Wrongful acts, and every act is a cause from which ultimately there will follow some effect. The effects of such acts cannot be excused by our impatience to experience attainment. Many years ago we may have made a very serious mistake in our relations to someone else, due to selfishness, passion, and so forth. Time has seemed to soften the content of that act, insofar as our consciousness of it is concerned. Now we chafe at the bit, wanting attainment, but, though *we* may have dismissed the acts of our youth from our minds, the Cosmic has *not*. Thus, the very delays which we are experiencing are lessons we have to learn before we can expect the attainment we wish.

The trite phrase "live and learn" is a most appropriate one in the consideration of the subject of attainment. Attainment is wisdom; it means knowing how to apply knowledge toward the gaining of certain ends which are proper. To have such wisdom, such skill in the mastery of life, we must not only live, but we must learn from living. Living is two-sided; it is not all favorable. If you are dissatisfied with your attainment, then you must ask yourself whether you feel within yourself, honestly, that you are sufficiently wise in the application of Cosmic principles and that you have sufficient mastery over your powers and faculties in this particular life. If you have not this mastery, there is the answer to why you have not experienced the attainment for which you have longed. If you have not learned what you should, and you know whether you have or not, then do not lament that full attainment has not yet come to you.

Let us also remember that, since we did not enter this incarnation all equal in under-

standing and in development from a spiritual and mystical point of view, then regardless of what we may learn during this life, we cannot expect to equally depart from this incarnation, that is, with the same illumination and the same spiritual development.

From a psychological point of view, we know that learning is best accomplished when the object of learning is more intimately associated with our interests, with some desire, some emotion or some need. We learn quickly when we realize that it is to our direct advantage to do so. If this is a plausible psychological principle in the objective world, then certainly we must expect the Cosmic to at least use the same logical and intelligent method of teaching us. The Cosmic, then, in having us learn a lesson, whether it is painful or pleasurable, will select a most appropriate time—a combination of circumstances or affairs wherein the principle underlying the effect will be made evident to us. So, it is difficult for us to try to determine what faults we may have had in past incarnations which we must overcome or undo at this time. We can only try to evolve our understanding. When a circumstance arises, we will, with that evolved understanding, discern more quickly the principle involved. With a broader vision we will quickly learn our lesson, as will a more observing student in a classroom.—X

Is God Negative?

A soror in Cleveland, Ohio, addressing our Forum, says: "As everything has its opposite, or positive and negative, or passive polarity, this must apply to the nature of reality, or God. If the positive side of God represents good, then the passive side represents an absence of good, which we might call *evil*. Everything teaches that God is the only good and positive creative energy. Nothing is said of the negative side. Why?"

These questions mostly involve agreement upon terminology. The first consideration is whether the words *positive* and *negative* have the same connotation metaphysically and philosophically as they do in an electrical sense. They generally do not coincide because of the present-day tendency to newly evaluate the terminology of the sciences. Consequently, the metaphysical and

philosophical definitions of *positive* and *negative* must be the accepted ones in attempting to answer these questions.

The positive nature of anything is its plenary, or complete, state. Another way to say this would be that the positive content of anything constitutes the fullness of its qualities. For analogy, the positive content of a quart liquid container is when it contains a full quart of a liquid substance; if the container is less than full, then, to that extent it is negative, the negative state being the relative absence of the quality of anything.

From the metaphysical and abstract point of view, the negative state has no definite reality in itself. If it did, it would then have a positive nature of its own and not be the absence of the quality of anything else. If a thing has existence only by its constant relation and comparison to some other thing, then it has no independent reality.

Now, let us refer this premise to the nature of God and these specific questions. The ultimate substance, the divine being, is God. To be recognized as such, God must have whatever attributes we consider as being divine. Such attributes or qualities constitute the *positive* content of God. If the divine is the ultimate substance upon which all else depends, then there can be nothing beyond or outside of its scope. Consequently, what appears as negative in the nature of God is that manifestation of the divine reality which only *relatively* appears to be deficient or incomplete. It is the apparent absence or contrary state to what we perceive to be the full nature of God.

The divine substance, as an undulating teleological energy, or mind, if you will, is not inert. To *be* it must be *active*. Therefore, it must be of an oscillating nature, surging back and forth, to use a homely term, through a vibratory scale of manifestation. As Socrates has said, generation cannot forever be in a straight line. What man conceives as the negative state of God are those manifestations of the divine scale which are *not* the full quality of His being. To use an analogy, an electric lamp that has been perceived to shine brilliantly, when it is seen as *less* bright is thought to be manifesting negatively. The dim light is not a

separate reality, but rather a manifestation of the full, bright light. The bright light cannot be appreciated as such without having a relatively contrary state. God could not appear as divine to the consciousness of man if it were not for these states of contrast in His nature.

Since the negative aspect of God is not an actual reality, but only a phase of the oscillation of His positive nature, evil, therefore, has no real content. It is only a lesser and incomplete expression of the divine nature. The perverse human, or those we consider as such, are really those persons who are as yet incapable of realizing the positive content of the divine which man calls *good*. As one philosopher has said, no one, once being conscious of what the good is, would commit evil. Evil, then, is not a content in itself, but a deficiency of the *good*, a lack of the full realization of that positive nature we call good. In fact, we cannot really consider anyone as being evil except that his conduct be compared to that positive content which we designate as good, the evil, then, being a falling-short of the positive. It amounts to saying that so-called evil is but a variation of the good, a lack of the fullness of the positive nature of good.

Let us look at it still another way. The individual who is doing that which is called *evil* is, in fact, doing what, *to him*, is the best, or the good. If that individual had a full understanding and a full appreciation of what others call the good, most certainly he would not work to his own disadvantage by doing less than the highest good. Consequently, when he acts in the evil way, to him he is acting to the highest of which he is capable of understanding and knowing. Thus, the evil of each person, is the good of which he is capable at that time with that state of consciousness. You can most certainly be assured that once he has a more profound appreciation of the good he will abandon what persons have called the evil. The fact that criminals may know of what other persons call good and yet do the opposite, still does not mean that they are really committing evil. It merely means that what other persons call the good is not comprehensible to them and is not inwardly appreciated, and, in fact, is not *their good*. Therefore, they act to the extent of their under-

standing, which acts are interpreted by others as *evil*.

* * * *

Now the soror makes further interesting statements and asks stimulating questions: "As the Holy Assembly consists of personalities who have reached perfection in the Cosmic sense, there must also exist an opposing group if the law of opposites is to apply. Such a group would constitute an *unholy assembly*. My personal explanation is that nothing can be acceptable to the Cosmic unless its rate of vibrations harmonizes with the Cosmic vibrations. Thoughts that are evil, representing the absence of good, must be of such a low rate of vibration that they do not enter the higher phase of the Cosmic, but are chained to the brain transmitters of the humans emitting them. Opposed to the White Brotherhood which works for good there must be a Black Brotherhood opposing the good. Is it possible that the so-called devils conceived by mankind may thus find an actual counterpart in a group of minds bent on evil? Could their thought influence and reach one while in a passive mental state if such an organized group exists?"

Any group of men and women who diligently seek to oppose what is proclaimed to be Cosmic principles or the positive manifestations of the divine may be truly called an *unholy assembly*. However, they are not evil in nature, but extremely negative in the effects of their activities. Again, we say, if such persons were truly enlightened they would not so act, for they would have a full realization of the consciousness of their acts and would not want to do less than what would be to their advantage. They act evilly then, only in the sense that they conceive it to be the best, having an undeveloped consciousness of the good or moral sense.

The thoughts of such an unholy assembly are truly *body-bound*, confined to the objective nature of the individuals of the assembly. Their thoughts are of rates of vibration which, though of the Cosmic, as are all vibrations, are of the antipole of its oscillating activity. If such thoughts, as a vibratory force, were to be absorbed into the positive vibrations of the Cosmic, then there they would be *transmuted* into what we would conceive as the *good*, and could not, in themselves be destructive any longer.

Members of such a so-called Black Brotherhood can attune themselves to the minds of others who may be in a passive state, just as can any other humans who are familiar with the necessary principles through which such is possible. They cannot, however, dominate the consciousness of another individual whose inner self is in accord with the more positive vibrations of the Cosmic. The inner self repels, as we are told in our monographs, that which is not in accord with it. This is why persons who are in a hypnotic state will not act in a manner contrary to their accepted moral convictions.

Let us realize, however, that one may be influenced by the evil suggestions of another if he objectively wills himself to accept them. In other words, if one takes these suggestions into his mind and submits to them, he can lower his own state of consciousness by the thoughts he harbors in his mind. Thus, it is essential that we reject the company of those whom we know to be morally deficient.—X

The Technique of Relaxation

Much has been written on the subject of relaxation from the objective point of view. Can mysticism throw any light upon this subject? Has the mystic any unique keys or methods for accomplishing relaxation?

Relaxation is a most important factor in living, unfortunately, more than most of us realize. There are many things which are best accomplished, not by activity, but by passivity, or through relaxation. We know that physical activity requires the expenditure of energy. Such expenditure is graduated according to how much energy is taxed by our efforts. For example, when we lift a hand to our face, that, in itself, requires very little effort; perhaps we are hardly conscious of it. Conversely, if we are to lift a one hundred and fifty pound weight, such as a bar bell, over our head by one arm, then much effort is involved. All the possible strength which the will can muster will be directed by the mind through the motor nerves to contract the necessary muscles, thus permitting us to force that heavy weight upward.

We all know that a continual demand upon our energy soon exhausts us. Then nature demands that a counter or opposite

state be established so that we can recuperate the expended energy. This counter state is known as *rest*. Now, just what is *rest* insofar as the human organism is concerned? Rest may best be described by the word *relaxation* and the latter, in turn, means to *lax*, that is, to free from tension or strain. Let us use the analogy of the rubber band to better understand this. The normal position of a rubber band is when it is unstretched. When it is in this normal position, it is *potential* with work. That is, there lies within it the possibility of extending itself so as to accomplish some function which we would call its work. The continual stretching of the rubber band eventually reduces its potential of accomplishing any work. In other words, the rubber band loses its elasticity. However, if we periodically relax the tension of that band, it gradually contracts and then loosens, returning to its normal position and thereby recovering its elasticity, its potential to again accomplish work.

All of this is likewise true of our body and of our brain, that is, of our physical and mental functions. Each of us is so constituted that we must have passive states so that we can regenerate the expended powers. Unfortunately, most persons do not know how to relax, or if they have some idea, for various reasons they will not take sufficient time to do so. When we expend energy to a great degree we become fatigued. This fatigue, or, rather, the sensation of it, is caused by a toxic condition being established in our blood. Nature deposits a tannic acid, a kind of poison, shall we say, in the blood, which acts like a drug; it prevents our continuing lest we do serious injury to ourselves. Perhaps when we stretch out upon a comfortable bed or sit down into a deep chair we believe that we are relaxing, but such is often not sufficient. Of course, it does provide a momentary sense of ease which often deceives us because we assume that such is complete relaxation; certain muscles and nerves are relieved of tension, but, we repeat, frequently this is not enough and that is why fatigue soon returns when we resume our activities. Relaxation does not necessarily mean that the passive state must be for a long period. It is more important that the relaxation be of a *proper* nature.

When you have continually driven your-

self to perform some duty, or to carry on a series of activities by the use of your will, you have set up a law within your subjective mind to carry on those duties. You have established a momentum which cannot be easily checked even if you decide to stop. Therefore, when you do stop because of fatigue, this law continues to function. It may still affect certain of your organisms. The subjective mind may continue to send impulses down the motor nerves, or to certain plexi of the muscles which you have been using, in the form of stimuli. The stimuli may not be strong enough to compel you to continue working against your will, but it will prevent complete relaxation, even though you have ceased the activities.

To produce the necessary relaxation there must be applied to the regions of the body which you have been excessively employing, a *mental massage*. Of course, it is first proper to put all of your limbs in the most comfortable position possible. Do not sit in such a manner that there is any cramped feeling. The proper posture is necessary and your clothing should not be too tight. There should be nothing that causes you to be under any strain if you can avoid it.

Next, you should direct your consciousness to that particular region that has been employed excessively—your arms, your legs, your back—wherever you have been conscious of fatigue. Direct your consciousness to it so that you become sensitive just to that particular area, or to those limbs. It is as though that portion of your being, alone, were alive. All else must seem to be numb or lifeless. Eventually, if successful in directing your consciousness in this manner, you will experience or become aware of a slight pulsation or warmth in that region. You are actually stimulating the cells in that area by directing the energy of your mind to them.

When you experience this warmth and pulsation, then take a series of deep breaths, bringing the positive, or "A" elements into your lungs as you have been told in numerous monographs. Hold your breath as long as you can conveniently and then exhale slowly. In this manner you direct the vitalized psychic consciousness to those regions that are depleted of energy.

When you cannot further increase this warmth, that is, a consciousness of the warmth in the region upon which you are concentrating, then stop concentrating. When you do so, the sensation of warmth and pulsation will gradually leave. But here is the important factor: with the cessation of these sensations the discomfort, or fatigue, will also leave. This is because you have relieved the nerves and muscles in that area from the *subjective stimuli*, from the continued impulses of the habit which you had established by driving yourself. This mental massage, as we may appropriately call it, is, in fact, using your consciousness to regenerate your organism.

Now, we can never be fully relaxed if the mind remains active, even if we have become relieved from the effort of physical labor. If, while we are stretched out upon a bed, mental energy is still expended upon thoughts, on the problems of the day, on plans, or even in perceiving various things around us, there is still a tension. One must, therefore, try to remain as free from mental activity as possible. However, many of us become *mentally fatigued*. To relax mentally requires a little different technique.

To suddenly rid our minds of all thought activity, of all impressions in our consciousness, is most difficult, as perhaps many of you know by having attempted it. If we try to stop thinking or stop the mental processes suddenly when the mind has been quite active, *random ideation* occurs. Ideas continue flowing through our consciousness, but they are undirected and constitute a jumble of disorganized thoughts. For analogy, suppose you were driving along the highway and you suddenly decided to take your hands off the wheel. The fact that you did so would not mean that the car would immediately cease moving. It would continue on but not under control. The same conditions results if you suddenly attempt to relax your mind.

The transition from the active to the passive mental state must be a gradual one. This is best accomplished by focusing the consciousness upon one single idea, such as some simple, visual form; for example, try to think of a simple geometrical symbol, as an equilateral cross, a triangle, a square, or a circle. Let other thoughts vanish from

your mind. Visualize the image of the circle. Perhaps it is small in diameter, not more than an inch or an inch and a half. Force yourself to create a mental picture of this circle. If necessary, first draw upon the screen of consciousness one half of the circle and then draw the other half.

If you continue to hold that image in mind, focusing your consciousness just on that, ultimately the image becomes monotonous to it because consciousness is an active state. You will find that it will require more and more will power to retain the image of the circle in your mind. The mind fights to escape from being arrested by this one image. Eventually, the will is defeated. You will not lose consciousness but you will find that you are unable to hold the thought any longer, or rather, to continue to visualize the circle.

When this image drops from your consciousness it will not be replaced by any other thought. You will be almost completely in a subjective state. You will feel quite drowsy, and it is advisable then to fall off into sleep, if just a nap. This relaxation is of great assistance to the psychic self. During such a sleep, when you have really disciplined your objective mind, it is an excellent time for attunement. You are free from any dominant objective impressions and the more subtle vibrations of the subjective and inner self may manifest themselves. When you awaken you will perhaps realize psychic impressions that you have had—certain experiences. Your mind may be vitalized with creative ideas, and generally, mentally at least, you will feel quite refreshed.—X

Asking for Treatments

A soror asks: "Why are we instructed that we must *ask* in order to properly receive physical help or assistance from the Cosmic?"

From the mystical point of view there are no guarantees in life. Each of us is entitled to nothing except the full expression of our being and the utilization of the Cosmic spiritual and physical powers with which we are endowed. From the point of view of the Cosmic, it is expected that we must work for our own development, that we must grapple with life, as it were. We must enter into the

conflict so as to express our own powers, to call forth our own virtues. We must *learn* to discipline ourselves and to exercise our own functions. We have no right to imagine a fatalistic direction: that we are being continuously guided, and that every event and circumstance is being anticipated and prepared for us. If that were the case, there would be no need of mystical studies and pursuits, for what would be gained by them? Why would we need to know of the laws and principles if our lives were guided?

So, we are to a great extent, put upon our own—at least, at first. When we confront an obstacle, we are to employ our reason, we are to analyze the situation and *ourselves*, to see if we may have been at fault. We must determine what the causes of the problem are and what remedies can be had—*by ourselves*! We are a channel, or, shall we say, the switchboard by which we can connect ourselves to the source of those things which we need.

It is admitted that all of us are not capable of equally knowing what our powers are and how to apply them. For analogy, one man may have a chest of tools with which he can build almost anything because he has been trained how to use them. Another man may have the same chest of tools and may need to build some device; however, he does not know how to proceed because of a lack of training. Now, when we feel ourselves frustrated after an honest and conscientious effort on our own behalf, we then must *ask* the Cosmic for aid. This appeal must be sincere. It must signify: First, that we have exhausted every means at our disposal in order to accomplish in our own behalf. Second, that we are not asking for that which is in violation of the dictates of the inner *self*—that it will not injure or deprive another. What we seek must be in conformity with the mystical laws of which we have knowledge.

Such asking also indicates *humility* on our part. It is an indication that we recognize that we are not wholly independent, that whatever powers or functions or knowledge have been made available to us come from a higher source. That is why we are obliged to *ask* for treatments. It is to signify these things.—X

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No. 3

YOU DO NOT WALK ALONE

You do not walk alone—There's always One
Who stays beside you through each chartless night,
And guides your stumbling feet until the sun
Snuffs out the stars, and lifts its greater light.
You do not walk alone—Through burning day
He goes with you—you have no need to fear.
No thirst, nor danger, nor the roughened way
Can cause you harm, as long as He is near.
Put out your hand, and place it in His own;
Lift up your eyes, and seek His friendly face.
Then be assured, you do not walk alone—
Compassionate, Christ goes with you always.
There is no friend so loyal or so true
As Jesus, keeping company with you.

—Anya P. Sala, F. R. C.

From Bright Cascade

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Greetings!



Dear Fratres and Sorores:

The need of planning in our daily lives has long been extolled. It is emphasized not merely as an expediency, but also as a further exercise of our human faculties. Can planning by the individual be overdone? Instead of instilling confidence and a sense of security at all times, can planning become a means of mental unrest and emotional turbulence?

A plan is a logical and progressive development of an idea to its apparent conclusion. Often an idea is allowed to be wholly subject to the course of circumstances. After arriving at some concept which one would like to experience as a reality, the position is taken that time and events alone must materialize it. This attitude is most certainly devoid of any element of planning. Under such circumstances, the probability of success, of experiencing the idea as a fact, would be very small.

The purpose of planning is to determine by analysis what factors contribute to an end held in mind. Whether one has the idea of baking a cake or writing a book, it has to be transmuted from thought to reality. It must be determined what material things or conditions are necessary to bring it into existence. If an idea cannot be dissected, there is no possibility of its realization as a fact. If one wishes to bake a cake and cannot conceive or learn of what a cake consists and what is essential to its existence, he never will get beyond the immaterial idea.

Ideas which will not lend themselves to our analysis, and which we are not willing to submit to others for such a purpose, should be discarded, at least for the time. Such ideas are likely to be but fantasies; that is, they are not a coherent synthesis of our previous experiences. Inspired, workable ideas, those that readily lend themselves to an intellectual division of their nature, have been cumulative. They are the consequence of what we have learned, a harmony or orderly combining of previous ideas within

the subjective mind. An idea may flash into our consciousness and seem to be wholly intuitive. It may appear to be quite distinct from any previous thought or experience. If, however, upon reflection it lends itself to analysis, then it is the result perhaps of several ideas which have unconsciously become grouped into an arrangement that is new and appealing to us.

It is next necessary, in planning, that the component elements of an idea, that which seems essential to its fulfillment, be arranged into what seems to be their progressive order. In baking a cake, which of the several necessary conditions and elements comes first? Which, second? Which, third, and so forth? Obviously, the human equation is an important factor in arranging the steps for the development of an idea into a reality. Faulty reasoning may result in the wrong step being taken and the whole plan being confounded, causing the individual to perhaps abandon it.

Many ideas which have been subjected to division into their integral parts and then attempted as a plan would have been discarded by a more logical thinker as impractical, thus saving their possessor much disappointment. Conversely, ideas which some have discarded as worthless would have had success inherent in them, had they been conceived by another intellect. In this regard all that can be said is that any idea which, when properly reviewed, suggests an order to our minds and which has a self-evident probability of success should be encouraged. For all persons there are always two conditions of chance generally associated with any plan: first, the thoroughness of the reasoning of the individual and, second, unforeseen circumstances preventing the development of the idea which has been decided upon.

The value of planned living should be apparent to anyone. In planned living, we evaluate the relationship of *self*, the ego, to the externalities, the conditions and affairs of the world in which it exists. We know

from experience or belief that there are things that are beneficial to self. These become the moral, intellectual and physical "goods" of our existence. Consequently, we desire them. Planned living consists of making these goods our ends in life.

The plans we have to achieve, the ends sought, may be perfected over the course of one day or may require the major part of our lives for their materialization. Such depends upon the complexity of the plan. Let us presume that the plan is of such nature that its fulfillment could not be expected for a whole year. Some of its requirements, then, could perhaps be accomplished today, others, next week, and still others, three, six, nine, or eleven months hence. In all probability, not all the conditions or steps of the plan are equal in their demands upon us. As with every plan, some conditions are far more difficult of fulfillment than others.

As we review the entire plan, we may have a certain trepidation about our ability to successfully perform some one of the requirements months hence. As a result, we permit that forthcoming problem to dominate our consciousness now. As a consequence, *we continually live beyond ourselves*. Each day, in dwelling on the future, we may believe that we are conscientious and foresighted in doing so. In effect, however, we are but constantly agitating ourselves. The import and value of the *now* is lost to us.

Persons who are living mentally in terms of tomorrow are actually shortening their lives. They are bridging over the present, subordinating it to a problematical achievement at some future time. The ultimate in life, the goodness of it, should not be confined, if such can be avoided, to any one period. Today has its advantages as well.

Our plans should be so organized that the performing of some duty, the carrying out of some aspect of them, in itself provides a current satisfaction. These separate satisfactions will ultimately constitute the whole plan at a future time. But, for the present, we should concern ourselves with only that one satisfaction which is related to the *now*.

To dwell too far in advance of ourselves is to overlook the potentialities of today or to give them only a perfunctory concern. In fact, many plans have eventually failed be-

cause the individual never related the elements of them to the conditions which actually surrounded him at the time. This year, for example, he was worrying about the problems of the next. In doing so, he was framing that portion of his plan with unrelated events and happenings that could contribute little to it. The following year he was thinking in terms of the next so, once again, that element of his plan was removed from current conditions so necessary to it.

Do not live for today, but live *within today* to get the utmost from life.

Faternally,

RALPH M. LEWIS,

Imperator

Justifying Wrong

A Rosicrucian student from the Midwestern section of the United States, and, I believe, new to our Forum, says: "I have read several articles on the 'guilt complex' written by leading psychiatrists and published in various magazines. After reading these, I came to this conclusion, namely, that everyone does wrong; therefore, you should forget about your wrong conduct as other people are constantly doing the same. It is like calling a person an uncomplimentary or profane name; when you are reproved, replying, 'Well, the President of the United States called a man names in public. I am not better than he is.'

"This sort of salves the wrongdoer's consciousness, and people favor the practice. In time, our conscience becomes weak. As Emerson says, 'Our greatest glory consists not of never falling, but in rising each time we fall.' May I have your opinion in this matter?"

It must be realized that the average conduct of an individual is not the result of his intuitive compulsion. The so-called moral conformity of many people is but a concession to the force of public opinion. The good and evil, the right and wrong of ethics are not ordinarily intimately experienced values to the greater number of persons. Such persons have never made a personal analysis of the circumstances by which an act comes to be considered immoral or wrong.

A true moral wrong is one that is in conflict with conscience, that is, contrary to the

sentiments which flow from an innate sense. No law prohibiting any acts as moral or ethical wrongs, will ever have the support of the people unless the consciousness of the individual can realize the act as a violation of a personal value. Justice, as an example, is the sympathetic extension of our regard of self to another. The self is enlarged by the individual so as to include the interests of others. What offends the interests of these others is sympathetically experienced as a wrong by ourselves. Therefore, we cannot accept a broad and enlightening moral code unless our *self* includes the higher values of human nature known as *virtues*.

Many persons actually welcome a departure from the conventional, that is, from customary or legislative codes of conduct, at the first opportunity. They seek some circumstance as a sign of license so as to conform to their own primitive, vulgar, and often cruel natures. When they have committed an act which society has proscribed, but about which they have no personal compunction, they seek its justification. To them most moral and ethical conduct is not an individual, voluntary conformity to what is best in human behavior. Rather, it is but the result of the pressure of numbers. Consequently, they feel forced to only follow the pattern of society. When they break with this pattern at every opportunity, if they can show that numbers of others have done likewise, or that certain influential persons have done so, they then feel justified.

When an act has a *personal*, moral connotation to an individual, it is immaterial to him how many others violate it, or whether any important persons did so. Consequently, this kind of justification of wrongdoing to which the soror refers, reveals individuals whose moral sense is puerile—and that constitutes a danger sign for society. The decadence of past civilizations was due to the degeneracy of the individual's moral values. Whatever the decadent society permitted had the full acceptance of the average citizen.

Morals are, in fact, a combination of environmental influences and personal, spiritual unfoldment. The more one resorts to meditation upon the higher and more profound problems of human relations, the more he cultivates the expression of the psychic

aspects of his being. The finer harmonies which please the aesthetic tastes and the spiritual nature are experienced. They are then shown preference, as the summum bonum in life. Those so enlightened seek to pursue a course of conduct that gratifies the subjective part of their being, as against wholly sensuous interests. These activities and behavior become recognized as moral standards that are worthy and to be cherished. They are taught, and others are exhorted to follow them. If later peoples have not personally evolved to the same state of spiritual consciousness, then the moral standards which have been established by their progenitors become nothing more than empty customs to be violated whenever the opportunity is afforded. Thus, morals are both a product of intuitive evaluations of conduct and an adaption of ourselves to environment.

There are those who oppose the intuitive theory of morals, those who claim that there is no innate, moral impulse, that rather, such is cultivated solely by social taboos—that is, the prohibitions of society. This is an erroneous idea, as is indicated by the fact that individuals will cling steadfastly to moral precepts which a degraded society will have rejected. The sensibilities of the mind of a person who has been permitted to express the more latent inclinations of self gradually fashion themselves into personal taboos which are akin to what we term the cardinal virtues. Society may enlarge them and give them more definite expression, but such basic moral urges are dominant in almost all peoples. They are, in fact, an enlargement upon the self of the individual to include interests beyond one's own physical being. These inclinations must be experienced through permitting ourselves to become conscious of the finer impulses. Compunction and justice are not learned; they are experienced.

While it is true that no one is guiltless, especially in an age where one may even violate unconsciously some mandate, it does destroy the dictates of conscience for one to attempt to justify a wrong. Wherever a proscription is not popular and at the same time does not circumvent the accepted basic moral standards of society, it should be opposed through legislative means so that it may be rescinded as a law. To personally violate it while ostensibly supporting it

causes a disregard of our obligations to the accepted good.—X

The Unbeliever

A frater in Missouri addresses our Forum and asks: "My understanding is that the soul is pure, perfect, and is part of God. Just what happens then to the soul and to the psychic self of a person who does not believe in the spirituality of anything, who does not believe in a God or Creator? What occurs to the soul of such an individual after transition, or death? Is such a soul earth-bound? Does it stay forever here or until the time to reincarnate? Of course, orthodoxy would have us believe that this soul is sent to hell. In my opinion, if it is earth-bound, that is equal to hell."

Here again arises a distinction between soul and personality. The soul is *universal*. It is part of the great Cosmic Soul. The soul in all men is alike in the sense that it is perfect and divine. Over and over, we have stressed in our teachings that it is not the soul which is perfected. It lies not within the province of human beings to add to that which is of divine origin, and which is wholly divine in essence. Consequently, by our thinking or living we also cannot de-grade the soul.

In our Rosicrucian teachings we explain that the personality is our personal consciousness of the divine nature of our being, and the sum total of our actions in accordance with that understanding. To use a homely analogy: the extent to which we see something, including our degree of understanding it, determines our conduct or relationship to it. No matter how we see the object, or how we act in relation to it, the object itself is not changed. Let us consider, then, the object as the soul and our view of it and our relationship to it as being our personality.

Now, the more clearly we see the object, that is, the more our vision corresponds to the true nature of the thing, and the more we understand that, then naturally, the more we are going to act in accord with what should be our perfect relations with it. To use another analogy, let us presume that the image of a tree which we see in our minds is actually what a tree is. Further, let us

presume that the real purpose of a tree is as man conceives it to be. That being so, then the man who sees a tree clearly, and understands it, will always use the tree for the purpose for which it is intended. Applying this, then, to the relationship of soul and personality, the evolved personality is one whose consciousness approximates his own Divine nature, realizes with perspicuity his own spiritual being. Such a person conducts himself at all times in accord with his spiritual impulses. The highly evolved personality, then, is one who conforms to the spiritual nature of his soul. It is apparent that it is the personality which we must evolve—not the soul.

We have often used the analogy of a mirror, an optically plane mirror, to illustrate this principle. Such a mirror is perfect in reflecting light and gives off a true image of the object which it reflects. The highly evolved personality, like a perfect mirror, reflects a true image of the soul within. In other words, the consciousness of the individual reflects fully the spiritual essence of his own being.

A crude, coarse personality is one who has not yet been able to come into harmony with his own divine nature; such an individual is not sensitive to the higher octaves of vibrations of the soul force within himself. Such a personality may be so profane and vulgar that he may even deny absolutely the existence of a spiritual content, only because he is incapable of perceiving it. This situation is like that of an individual who has the misfortune of congenital blindness. Having been born blind, it is impossible for him to realize images which depend wholly upon the sense of sight, as, for example, colors. How can you make such an individual believe in the existence of colors? He becomes an unbeliever, let us say. But no matter how much he refuses to believe, he is in no way changing the colors that exist in the consciousness of others. Therefore, the one who refuses to believe in a Supreme Mind, or in divinity, is not changing the content of his soul. It merely means that his personality remains at a very low stage of development.

After transition, that individual is not earth-bound. In the Cosmic, he ascends to that level of consciousness to which he

reached on this earth plane. In the Cosmic, as we have explained to you before in this Forum, we do not evolve. We evolve *here*, as *mortals*. In the next incarnation, that individual will have the opportunity of further evolvement. Whether or not he does depends upon himself. Of course, the mistakes, the violations of natural and Cosmic laws which that individual brings about, the result of his thinking, he will experience as karmic effects. Those karmic effects, then, may cause him, through suffering, to get an entirely different perspective and to experience certain attributes of his divine nature which will begin the gradual evolution of his personality.—X

The 1950 Convention and Rose-Croix University

We are pleased to announce to our *Forum* readers the dates of the next session of the Rose-Croix University and those of the 1950 Grand Lodge Convention. The University will be in session from June 19 through July 8, which will constitute the usual three-week term. The Rosicrucian Convention for 1950 is scheduled from July 9 to 14. The official announcement concerning it will appear in the January issue of the *Rosicrucian Digest*.

Each year many members look forward to the attending of one or both of these activities, and many who have not attended will make plans to be present at one or both of these annual events. The Convention is open to any active member. It is not necessary to have advanced to any particular degree of the Order's teachings, nor are there any special requirements other than active membership. A member may at the very last minute come and register at the Convention. The program will include many activities which will be of particular interest to *Forum* readers.

The classes, lectures, and demonstrations are, in a sense, an elaboration upon subjects such as are discussed in the pages of the *Rosicrucian Forum*. Each member becomes a participant in the many events of the Convention week. We particularly extend an invitation to all our *Forum* readers to plan to attend the 1950 Convention if at all possible.

The work of the Rose-Croix University is an opportunity for specialized study in sub-

jects related to the Rosicrucian teachings. Philosophy, art, and science in various fields and ramifications are presented in class by competent Rosicrucian instructors who are able to correlate, wherever possible, their subjects with Rosicrucianism. Certain advance preparation is necessary to become a resident student, but any active AMORC member may write to the Registrar of the Rose-Croix University for information concerning his qualifications. These preparations are comparatively simple but must be completed in advance of registration.

We hope that many of our *Forum* readers will greet us here as students of the Rose-Croix University and as attendants at the 1950 AMORC Convention.—A

How Important Is Truth?

A soror in Montreal, Canada, addressing our *Forum*, says: "In my formative years, teachers and elders consistently held up veracity as a fundamental virtue for all who aspired to high character, but of late a subtle change seems to have come over the teachings of certain religious and other leaders.

"It is notable that Plato, in Book 3 of *The Republic*, cites truth (veracity) as a fundamental virtue for the individual, but holds that there may be occasions when the state may 'have the privilege' of lying. Also, in the *Decalogue* the only mention of 'false witness' is when it is 'against thy neighbor.'

"Is it possible that too much importance has been placed on veracity in the past and that it may be disregarded by religious leaders and others in similar positions when it is thought that good is to be accomplished by so doing? Will the *Forum* kindly consider this topic?"

In this instance it is not necessary to consider the philosophical theory of the content of truth, namely, what it is. Rather, we should ask, Has truth such advantages that it is essential as a practice in our times? Let us, for the moment, put aside the moral considerations which are of a traditional nature.

There are many who are always veridical in their statements for no other reason than traditional moral compulsion. They will not lie principally because it has been declared a vice or evil by their religious creed. Thus

they have no intimate personal experiences or conclusion as to the necessity of truth. It is logical to presume that many such persons might discard truth if it were no longer an integral part of their religious or moral code. To them, lying is nothing more than a religious proscription. They would with the same devotion obey a prohibition not to walk along the left side of the street, if it carried the equivalent weight of church authority.

When those who have made veracity solely a religious and traditional moral obligation break with such sources of influence, they no more eschew untruth. Since truth has no other connotation to them, they are not the least hesitant in abusing it. On the other hand, truth provides an excellent example of reason's supporting virtue rather than stripping it of its content. Logically, human relations are, to a great extent, dependent upon mutual confidence. If each of us were to assume that every neighbor was a perfidious character and had to prove himself before we trusted him, the whole structure of society would fall. It becomes necessary, then, that in the ordinary affairs of the day our statements have a *prima facie* acceptance, and that those with whom we deal ordinarily make realistic or truthful statements.

Many statements involve circumstances which, if they had to be proved before they would be accepted, would cause considerable delay, resulting in expense and perhaps loss of valuable opportunity. In our relations with events and things, that is, in the appraisal of the affairs of the day, we frequently make false judgments. Such are the result of errors in our thinking or lack of proper observation and experience. Further, our analysis also frequently deceives us. Any additional unreality on the part of our fellows, something being presented differently by them from what it is, would only further confound our living. Truth, then, in practical human relations consists of statements which are the *real* concept of those who make them.

In supporting the value of truth, we, therefore, can do so strictly from the expedient point of view. We must have confidence in our fellows. We cannot take the time or risk of the analysis of every statement made. To profit personally by untruth, by misrepresentation,

though it can often easily be done, is not logically sound. If one were to prove by his conduct that consistent lying is beneficial, it would encourage others to do likewise. It would naturally follow that the one who has benefited by telling lies would eventually be defrauded by others whose untruth he has encouraged.

When one resorts to prevarication, he does so only with the belief that others *think he is telling the truth*. It is patent that he even needs the faith of people in truth, if he is to lie successfully. This indicates our reliance upon the element of truth in our relationships.

Aside from any moral consequence that may be imposed upon the one resorting to untruth, he eventually punishes himself severely. His every act and statement becomes subject to either utter rejection or a skeptical reserve. The prevaricator is one who has proved, to the satisfaction of others, that he has an insufficient sense of justice. In resorting to his mendacious or false statements, he has shown a willingness to take advantage of others for his own gain. He points out to everybody the weakness of his character. His personal "stock" is lowered. He appears deficient in what is needed in business and social relations. Thus truth certainly has an utilitarian value, whether or not one discards its traditional moral estimation.

Such virtues as truth are sometimes subject to prevailing philosophical concepts which make their content seem obsolete. The unthinking person, to whom these virtues have always been but a distant heritage, is likely to become greatly impressed by these new philosophical appeals. For an example one has only to turn to the Cynics in ancient Greece whose teacher was Aristippus. The conventions of society at that time had become so rigid and, to an extent, so unreasonable that it encouraged the rise of the Cynics. They struck back so hard that they sought to undermine all the accepted social virtues such as marriage and sex discipline. To the unthinking man of that period it appeared that their persuasive arguments were sound, that all such virtues were outmoded. Time has always proved, however, that the cardinal virtues, of which truth is but one, are closely related to the natural categories, to the elements of human nature. They can-

not be successfully abated without destroying the factors by which mankind has ascended.

Today there is the ascendancy of an unsound pragmatism. It is the contention of this philosophy that that which has a practical value is the real, the true, the worthy. To an extent this is true. However, they go on to reduce all things to their immediate material value. If a man gains an end by lying, it indicates that he is an opportunist; he has exercised his cunning and is entitled to the immediate reward which it brings him. The reasoning of such philosophy is obviously false, since it does not project the effects of the lie far enough into the future. An act is often made up of not just one cause and effect, but of a series of effects. In fact, the effect may be a chain of events. The immediate benefit, if any, materializing from the falsehood can be, and often is, but one link in a concatenation of effects. The eventual detrimental consequence, such as we have considered, is not given any thought until its serious impact is realized later.

In that inspiring work, *Unto Thee I Grant*, the following is said with respect to the fate that befalls one who has made untruth a habit: "His life is unequal, his motives are irregular; his reason changeth with the weather."—X

Sanctum Chambers

In announcing the plans for the new Supreme Temple several years ago, it was stated that the edifice was to contain two sanctum chambers in addition to its many other facilities. Each of these chambers was to accommodate an individual member, in his performance of certain mystical exercises and simple rituals where perambulation is not necessary. It is a great pleasure to announce that these two sanctum chambers are now ready. They were dedicated on Tuesday, November 15, to the gratification of all those who attended the Convocation that night in the Supreme Temple and who subsequently inspected them.

At one end of the rectangular chamber is the sanctum altar. Upon it rests the Rosicrucian Egyptian incense burner and an attractive bronze bud vase. The occupant, seated in a comfortable chair before the altar, sees before him a reproduction of a cathedral which symbolizes the Cathedral of the Soul.

The alcove behind the dignified and inspiring cathedral is painted to represent the sky. The realistic illusion is heightened by soft, colored lighting, all of which gives the effect of a gentle sunrise with soft clouds. In the center of the cathedral, constituting its magnificent Gothic portal, is a mirror, placed on a level with the eyes when one is seated before it.

The whole room is bathed in soft light, conducive to meditation. The floor is made of ceramic tile, just as in the Supreme Temple; the walls are soundproof. Beautifully harmonious and appropriate music is electrically transmitted into these sanctum chambers; the occupant may control the volume of the music, decreasing or terminating it.

Our visitors will find the wall adornments interesting, as well. On one wall hangs an artistically framed reproduction of a painting of the Master Jesus, executed by the late Emperor, Dr. H. Spencer Lewis. On the opposite wall is a photograph of the Amen-Ra Sanctuary at Luxor, Egypt, showing the altar in this centuries-old sanctuary. This altar was first erected during the time of Amenhotep III. Subsequently, it was used for religious purposes by the Macedonian conqueror, Alexander the Great. The Romans under Constantine used it for Christian ceremonies, and the Latin inscriptions placed there during that period may still be seen on the face of the altar. Since the time of Constantine, the only record of its use for religious or mystical purposes was when Dr. H. Spencer Lewis initiated one hundred Rosicrucians before it in 1929. From this consecrated place, on January 4, 1949, the present Emperor conducted a meditation contact period with members throughout the world.

These sanctum chambers are neither to supplant nor supplement one's own home sanctum. In fact, if one has the facilities for private meditation and for conducting the mystical exercises and rituals at home, then he should not avail himself of these special sanctums. They are intended for those who do not have the necessary privacy for meditation and for the Rosicrucian mystical exercises. They are also intended to provide the appropriate environment for those who are traveling and who are visiting San Jose

only briefly and do not have the opportunity of establishing a personal sanctum.

Consequently, every active Rosicrucian visiting San Jose and who falls into the latter category will be given the opportunity of using the sanctum chambers for the purposes mentioned. They are not intended, of course, for the study of the monographs. Rosicrucian Park includes many suitable places for quiet study. Members frequently use the Research Library for study during inclement weather; at other times, they study in shady nooks on the spacious grounds of Rosicrucian Park.

These sanctum chambers are available Wednesday evenings from 7:30 to 9:00 o'clock. They are likewise open for use on Thursday afternoons, from 2:00 to 4:00.

With the completion of these sanctum chambers, the Supreme Grand Lodge of AMORC has realized another of its ideals, and it hopes that it has added to the happiness of the Rosicrucian members who will use these facilities.—X

The Meaning of Prayer

A question to the Forum calls for a discussion of prayer: "Why does prayer have a place in Rosicrucian rituals and in the individual studies of its members when prayer is actually a religious subject or rite?"

It is true that prayer, in its usual field of consideration, should be left to theology. Prayer is commonly connected with all religious doctrine, ritual, and procedure. To the best of my knowledge, there is no form of religion in which prayer is not considered to be an important phase of religious practice.

It is presumed that the member asking the question concerning prayer wants to have clarified how it is that a subject usually related to religious practice and doctrine should have any consideration by an organization which is not of a religious nature. Probably, the question is based upon a misconception that any activity practiced or observed by religion is the exclusive property of religion. Actually, there is no reason why prayer should be considered the exclusive property of religious practice merely because it is used as a religious rite.

Prayer, in addition to being a theological subject can also be a very personal subject.

Probably it would not be difficult to find examples of individuals who have never given even superficial consideration to any religion and who yet have, at some time in their life, practiced the ritual of prayer. Various organizations and institutions that are not religious use prayer. Numerous fraternal orders, besides the Rosicrucian Order, incorporate prayer at one section or another in their rituals. Almost all legislative bodies, in many countries, have the custom of opening sessions with prayer, and in many cases have a regularly appointed Chaplain for that purpose. It is interesting to observe that many persons who are in no way actively associated with any religious group have no objection to the opening of various meetings with a prayer. Some of the Service Clubs, well known in the United States and in other countries, start their meetings with a prayer.

To gain an understanding of why prayer is so used, we must examine, in the broadest possible way, the meaning of prayer. As Rosicrucians, our particular interest should be in the mystical point of view, but we are also obliged, if we are to consider the subject at all, to study it in detail. Upon a technical or critical survey of the subject we will find that prayer is a process that can be applied to at least five different procedures, such as petition, intercession, adoration, contemplation, and concentration.

Petition is the simplest and, in a sense, the crudest form of prayer. To define petition bluntly, and in its most simple form, is to say that it is a process of asking for something for oneself. Simple petition then consists of making a request, and this can be done in the most selfish manner, or in a more altruistic form. An interesting observation is that man can use petition without having any true concept, or even respect, for God in his own mind. The cynic, the atheist, or the nonbeliever in any kind of God may, at some time in his life, unvoluntarily petition a higher force for help, or for something he wants.

Prayer in the form of petition is simply an acknowledgment by man that there are occasions in his life when he feels that his wants, or what he believes to be his needs, cannot be fulfilled by his own efforts, and as a result he simply takes the expedient of asking someone else to do it for him. Such

a concept of prayer is of course extremely limited and usually very selfish. If an individual never uses prayer except as a petition he is concerned with prayer only as an emergency measure or as a final and ultimate appeal when he is stopped in all other ways.

Intercession is the process of making a request for someone else, that is, to intercede on behalf of someone else. It is obviously a more ethical step and an indication of a higher moral value than the asking for something for oneself. If one asks help for another, the very process of making such an intercession to a higher force suggests an acknowledgment that the one so asking has respect, or even love, for God. It would not be easy to ask for someone else and use the same selfish motive that involves a simple petition. To intercede is to acknowledge the relationship that exists between men themselves and between men and the Creator. The concept of the Cosmic scheme of a supreme being must be reasonably well implanted in the mind of the individual who believes that through sincerity and by conscientious request he can bring some degree of aid and peace to another who either suffers or is confused.

Adoration is considered to be a higher concept of prayer than intercession. Adoration is our responsiveness to powers and forces that are infinite in contrast with the finite existence of each of us as individual human beings. It is the process of using intellectual feeling or emotion, and even imagination, in directing acts of devotion toward God, such as is usually expressed in the more elaborate rituals, ceremonies, and sacraments of a religious body. It is not absolutely necessary, however, that adoration be expressed in this form. It can be found in the simple attitude and acts of the individual. Any human being who is able to realize and to establish a conviction with his own mind that the ways of the universe are purposeful and governed by a supreme intelligence raises his consciousness to a degree of respect and reverence for the force or being which so directs and makes all things purposeful and worth while. Adoration grows out of the relation of the limited abilities of the individual human mind and body to this infinite power.

As children we respected and had a degree of adoration for someone older than

ourselves who could do something that we admired. Hero worship develops out of this childlike satisfaction of seeing someone else do, or be able to accomplish, the things which we consider beyond our ability. This same tendency carried on into our adult years causes us to express the same reverence for the very existence of life itself, for the manifestations, from day to day, of the universal or Cosmic laws that cause us and our environment to exist. Consequently, we intelligently and logically direct respect and adoration toward a supreme being.

Each of us may adopt his own methods. One may find that adoration is best expressed in the elaborate ritual of some religious body, or that possibly it may be merely an expression of acknowledgment of this individual force in our daily behavior. No matter how we express it, it is still one form of prayer by which we acknowledge our limited sphere of being as a contrast to the infinite sphere of higher force.

Contemplation might be said to be that condition of alert passivity, or state of meditation in which the soul opens itself to the Divine. Petition, intercession, adoration, we have seen, are all somewhat active processes; they are active in the sense that man usually does something, even if it is no more than to make a request. Contemplation, on the other hand, is a step, we might say, in advance of adoration. It is passive, but also it is a means by which man tries to become more alert to the existence of the infinite force to which he turns to petition, adore, or ask for various help.

Contemplation is the process by which the mystic relates himself to God. The mystic in his contemplation believes, and in fact is convinced, that *mysticism is the process* by which man can come to know the ultimate reality and to relate himself directly to the supreme being. Contemplation of the Cosmic force and of God is the process by which we can be made more alert to the manifestations of higher forces in the universe. Meditation is the normal way to practice contemplation but, as has been indicated here, it does not mean *doing nothing*. As explained in the Rosicrucian teachings, it is a process by which man relates himself more closely to the higher forces of which he is a part.

Concentration, in almost direct contrast to

contemplation, is active and creative. It is the process through which man himself can learn to participate and to use his own innate abilities. It is through concentration that man learns to respect, and, at the same time, to cooperate with the Divine or Cosmic laws.

Of the four processes of prayer already mentioned, some of you may question that *concentration* is a form of prayer, but actually, in the broadest sense of the word, it is the most active of all. The other processes which have been discussed here demand little actual participation on the part of the individual. In other words, in carrying out any of the four procedures, the most extensive activity to be had is the saying of certain words, or the moving through certain steps, as in the case of rituals. Concentration, however, demands that man direct his attention and all his potential creative powers toward the solution of a problem or of mentally creating into actual physical being something that has previously been only a mental concept.

This is not the time, nor the place to examine, or set up the methods and procedures of concentration; those should be well known to every Rosicrucian through references made to the subject of concentration in the monographs of the degree where the subject is studied. But, in general, when we concentrate, we are not only using the forces—that is, we are not only calling upon the power of God to help or work with us—but we are at the same time bringing into actual manifestation the powers of our own being. Concentration reminds us of the simple saying “the Lord helps those who help themselves.” This is true because it is the only procedure of prayer in which man attempts to take an active part, and as he learns more about the methods and procedures of concentration, gains efficiency of technique, he develops the ability to project this process into the creative achievement of man. Through the history of civilization, man has shown again and again how mental concentration on the part of many men has brought about radical and outstanding changes in the lives and behavior of masses of people.

The place of prayer in the life of an individual is something that cannot be defined

by another person. To what extent and how you will use prayer will depend upon your religious concepts, if you have any. It will depend upon your habits and the conception of your own position in life and the Cosmic scheme. Prayer in its formal phases or in an informal manner is a very personal thing. Although we can participate in public prayer in church, at fraternal meetings, or other activities, the ultimate use we make of it will probably always be more or less of a secret to the rest of the world. We do not normally reveal how and when we use any form of prayer, and that is as it should be, because the meaning of prayer in its ultimate analysis can be found in its fullest implications only in the relationship of the individual and his God.—A

Technique of Meditation

A frater in Florida rises to address our Forum. He says: “My wife has the idea that we must cease our meditation about fifteen minutes after the time it has begun. Somewhere, I have been told that long attempts at concentration would not bring the desired results. I know that usually if one cannot be quiet, it is useless to sit and struggle because one does not have the meditative attitude.

“I agree, however, with some of the old writers quoted in recent monographs, regarding meditation. One must follow through and be determined; it is easy to sit for a few minutes with an active mind and then give up. It is the giving up that weakens one. When I try to concentrate I always continue until I have at least partial success in concentrating, whether I attain the true Cosmic contact or not. I do this because I believe that one has to strengthen his will and form the habit and discipline of doing what he sets out to do. The comments of this Forum along this line of thought will be appreciated.”

Certain distinctions must be made between concentration and meditation in the mystical and esoteric sense. Their common definition is not wholly in accord with mystical understanding and practice. Concentration, mentally speaking, is the focusing of the mind upon some precept or idea. When we are concentrating to listen we are making the

consciousness particularly attentive to auditory impressions. The whole sensitivity of our objective sense is particularly related to those vibrations of sound received by the ear. Concentration, in this sense, then, is the focusing of the powers of attention. The whole objective mind is arrested except as it relates to a particular channel of impressions.

When we are concentrating on an idea, holding it in mind, we are causing our consciousness to be *dominated* by that single thought. All the mental energy and realization of which we are capable is focused upon this one concept. Such concentration is *positive* in the sense that it is an activity of the mind, the calling forth of mental energy. However, it is a highly limited kind of activity. One may successfully concentrate the physical strength and energy to the continuous driving of a stake into the ground; most certainly, such focusing of power is restrictive, even though positive.

By contrast, mystics refer to meditation as the passive process of the mind. Such a definition is not wholly true, however. Meditation does employ aspects of concentration to accomplish its end. Suppose we wish to become receptive to psychic impressions, or thoughts to be transmitted to us by another. Such impressions would obviously be of a finer and higher rate of vibration than the stimuli produced by our senses of sight and hearing, for example. Thus, we are obliged to subordinate or suppress these sensory impressions as much as possible.

To accomplish this, we are compelled to *concentrate*, to will our selves to be sensitive only to impressions other than those of the objective sense faculties. We are, on the one hand, suppressing the objective senses and, on the other, *forcing* a passive state. Certainly, it would be a more truly passive state if we were to permit an influx of ideas to course through our consciousness by stressing no mental effort at all; we would be continually preoccupied if we did. Such would interfere with the very impressions which we hope to receive.

In fact, most persons who relate that their period of meditation has been nothing more than a jumble of extraneous, unwanted thoughts creeping out of memory, have not employed the element of concentration in

their meditation; they have just relaxed and done nothing more. One *must prepare for meditation*. First, one must arrange an environment conducive to it. This means avoiding all distractions such as unwanted sounds, sights, and tactile sensations, such as extremes of temperature, tight clothing, or objects pressing against the person. If this is not done, these lower and more intense vibrations will dominate the consciousness to the exclusion of all else.

Next, the preparation must include a consideration of the type of meditation in which one is to participate. Is it to be principally *passive*, or *active*? We have explained that even passive meditation, awaiting the reception of an idea, necessitates some concentration. Active meditation is distinguished from concentration only by being less restrictive in its function. For an analogy, we may have a specific problem which needs clarification through our own efforts. We hold the thought in mind and figuratively turn it about, as one would examine an object in one's hands. We analyze all of its aspects, searching for some principle, some underlying factor that may be a key to its solution. We allow the idea in mind to draw to itself by associating other ideas which might clarify it. In fact, we welcome the addition of any related ideas. Thus, in this active kind of meditation, though we have concentrated to hold the principal thought in mind, we have not restricted the mind to a single thought, as is usually done in mere concentration. The mind, in this kind of meditation, is asked to *mediate* between various ideas to the advantage of the end sought.

Such active meditation is the contemplation of a specific idea. The length of time that such should be indulged in is only as long as we are confident that the idea is evolving as we wished. If we have a business problem, and, after approaching it in our minds from every point of view, find it no more comprehensible than at first, then this kind of active meditation should cease. As we are instructed elsewhere in our monographs, the problem should be released to the psychic mind and thence to the Cosmic for such aid as may be derived from those sources. To go beyond this point would only mean that the mind would become fatigued and there would follow nothing

more than a succession of the same thoughts. The actual duration of time for such active meditation, of course, varies with the individual and his ability to properly survey the thought held in mind.

As for the passive meditation, there are various stages of consciousness through which the individual passes. He comes to learn these stages personally. If, on occasion, he finds that it is difficult to pass through these stages, he should abandon his passive meditation for that period. The progression through these stages of passive meditation is not the same for all students. For some, the ultimate stage at which they may expect success is reached in about fifteen minutes; for others, it may be an hour or more.

The first stage consists of a condition of less effort to suppress the extraneous impressions. At this stage, it would seem that a wall has been finally built in the mind, shutting out all undesired impressions. The next stage of meditation is the isolation of the consciousness. One's body does not seem to exist, nor one's surroundings; there is just the center, the You, and the purpose of your receptivity. Onward, the mystic goes in his meditation, through other stages, and finally the psychic, or Cosmic, flash is attained. Then, the process is reversed; he descends down through the line of consciousness. The flash which he had at the higher stage of meditation, and which at that time may have had no determinative quality—that is, no particular nature—finally assumes the form of an objective experience, as either a visual or auditory message, or an idea which can be related in terms of objective realities.

The return to normal consciousness through the various stages is sometimes so rapid that the intermediate steps are not realized. It is like a person suddenly jumping from a top landing of a stairway, to which he had slowly ascended, to the floor below.

If you have had success with passive meditation, you will be personally aware of the stages through which you have gone; perhaps, you would not be able to describe them to another, but the sensations will be familiar to you. If, after fifteen or twenty minutes of meditation, you have not even experienced the first, or the second stage, then cease the meditation.

Such meditation requires effort of will in the preparatory stages. If one has reached the first stage, one must not become so impatient as to abandon the whole process just because there has been some lapse of time. The mind that is unused to meditation opposes this mental discipline, a fact that everyone who has meditated knows. It tries to shift from under the yoke placed upon it, even after a very few minutes. If one surrenders then he never will attain success in meditation.

The Hindu philosophy and the Buddhist teachings expound elaborate techniques for meditation. They have carefully analyzed the various stages of the process and, to the Western mind, have made them seem complex and forbidding. For the purposes for which Rosicrucians meditate, the technique presented in our teachings is relatively simple. However, as the frater states, the process does require *determination*.—X

Contemporary Discoveries

A frater in Germany, addressing our Forum for the first time, says: "Have you an explanation to a phenomenon, if I may call it so, which I noticed and about which I read the other day in a British publication? The article concerns discoveries, inventions, and so forth, that are being made at the same time at different places by different people. No discoveries of that or a similar kind had been made before. Then, more or less exactly the same thing is discovered at the same time. There seems to be a certain maturity of creative events, by which term I mean that, if the time is ripe, so to speak, several persons have the same thoughts and ideas. Is the vibration of thought so strong that it affects persons at distant places and causes them to bring about almost the same result?"

A survey of the records of the patent offices of the great nations of the world will reveal that many major inventions had contemporary discoverers. Some were actually being developed simultaneously, although the respective inventors were unaware that others were working on a similar project. The priority of patent was given only because one happened to file his invention with the government patent office just a

matter of days in advance of his competitor in some instances.

This concomitance of development of an idea, as an invention, has at times resulted in lengthy and costly litigation for supremacy of control. It is related that another had developed the idea of the telephone concurrently with Graham Bell. The latter was successful in filing his patent first. The same has been said about the fundamental principles in the development of the airplane, the submarine, and other modern devices.

Why do these contemporary discoveries occur? It must be realized that man is not wholly independent even in his thought processes. No idea, no matter how pristine it may seem to the individual, is entirely new. Either it is composed of ideas directly born out of other experiences or it has been indirectly influenced by them. Therefore, an inventor is one who, by keen observation and subsequent analysis, has found in prevailing conditions a need or a remedy to be had. In all probability, in some part of the world and as a matter of statistical percentage, there is likely to be another who makes similar observations, has the same ideas, and who begins work on the same enterprise at the same time.

Today there is, generally speaking, a greater unity in the standard of living than ever before. This unity exists even though there is a vast disparity in actual living conditions between many of the nations. Each nation, regardless of its internal affairs, has been made quite familiar, by means of an ever-compressing world, with such high standards and their advantages. At one time scientific research was limited to certain nations only, by virtue of prevailing religious and political prejudices as well as economy. Today each nation finds it necessary for survival to indulge, to the limit of its economy, in such research. In the world of science, with the exception of strictly military matters, there is an honest exchange of opinions and results. The real physicist, astronomer, biologist, and so forth, is not a rabid political adherent. Rather he is *cosmic-minded*. The laws with which he works and for which he has tremendous respect transcend those of any political ideology, and he is anxious to share his achievements and to call upon

others to participate with him in attaining the goal he has in mind.

Thus all men, having keen insight and technical training, are introduced by their studies and activities to similar problems, no matter how remote they may be from each other. Their minds are stimulated more or less alike by similar circumstances. Such constitutes a common basis for their advancement. They respond to such stimulus, whether or not they reveal it at the time. It is like athletes lining up abreast for a foot race. After the starting gun, the best man wins, even though they all started together. Often, however, in the foot race, two men will tie. So it is in the race for the advancement of knowledge.

The human mind goes through cycles of evolution. Its breadth and vision expand with knowledge and experience. All men, of course, have not attained the highest levels of human thought, as we know. Some will never reach such stages in this incarnation. Others will reach the same level together. Their minds will alike plumb the depths of what remains as mysteries for mankind. They will alike interpret certain phenomena and arrive together at abstract conclusions about their experiences. As a result they will be contemporaries in agreeable philosophical ideas or in discoveries.

The mystical and psychological aspects of this question cannot be overlooked. Profound meditation upon a problem will result in an individual's becoming responsive to similar thoughts or ideas had by another. The common thought had by individuals may bring their minds into attunement so that each is stimulated by the other. The inspiration they receive may appear to be wholly intuitive, that is, as just originating separately in their own minds. Subsequently, they may learn that others had been cogitating upon the same problem at the same period.

Each of us, most certainly, has had the experience of arriving simultaneously at a solution of a problem or an answer to a question which we have been working on with a friend or associate. We may have been in the same room with the friend, both trying to gain an answer to some mutually interesting question. Suddenly, both burst forth with the answer, perhaps to the amusement of both. The minds, by their concentration and labor of thought, are in

resonance with each other on such occasions. The probability is that one actually received the answer before the other, though it may be but a second before. The idea is instantaneously received by the other mind and appears as a personally inspired thought to him. Both, then, give immediate and concurrent expression to their ideas. This same phenomenon can occur at a distance. Even the elementary experiments now being conducted in E.S.P. (Extra Sensory Perception) disclose that, where success has been had, the distance factor has played a very small part.

Bring thirsty horses to a water trough and they almost simultaneously quench their thirst. Subject intelligent minds to like conditions and at least several will respond alike by contemporary ideas and discoveries.—X

Has Man Alone Cosmic Consciousness?

A frater in Toronto, Canada, who has previously addressed our Forum, says: "May we consider that throughout the stage of the evolution of man, from the mere vitality of unicellular organisms to the more highly developed stages of self-consciousness and Cosmic Consciousness, that the whole process is gradual? In other words, would it be correct to consider that the amoeba is possessed of Cosmic Consciousness in the embryonic stage awaiting only the prolonged effects and experience of evolution with its attendant assimilation of receipts, percepts, concepts, and self-consciousness to usher in the realization of the latent Cosmic Consciousness?"

Cosmic Consciousness is not a phenomenon wholly independent of the varying states of consciousness; rather, it must be conceived as an evolverment, that is, the expansion of the state of self-consciousness. Harmony in sound is not a particular sound, but rather it is the orderly combination of several sounds. Likewise, white light is not a color, but the harmonious combination of the various wave bands of color in the spectrum. Further, a psychologist in a fairly recent text has shown that the so-called *unconscious* consists of varying states of the phenomena of consciousness. It must be apparent that Cosmic Consciousness is contingent upon the factor of *consciousness*. That which is not capable of even the elementary forms of

consciousness, as perception of externality, could not experience Cosmic Consciousness. We do not mean to imply that Cosmic Consciousness is associated with an awareness of our surroundings, but rather, that a thing, not able to respond to its environment, and further, to have a highly organized realization of self, could never be capable of Cosmic Consciousness.

This latter state of consciousness is like the top rung of a ladder. It transcends all of the others, yet the others have contributed to its eminence by being subordinate steps. As a generalization, we may say that all consciousness falls into three categories. First, *somatic consciousness*, the various realizations of our physical organism and the impact of environment upon them; second, *self-consciousness*, the realization of the ego and its varying states. Finally, there is Cosmic Consciousness—the consciousness of *consciousness*. It is the realization of unity with the universal energy, the vital life force, which impregnates the human. From this vital life force, found alike in the amoeba, the unicellular organism, and in man, spring all those effects, those states of awareness which have been termed *different kinds of consciousness*. Cosmic Consciousness is the direct experience of the fundamental, rhythmic vitality of life without the limitation of the sense experiences, or even the conception of self. It is a realization of the whole without the particulars by which it ordinarily manifests. Again, it is like the experiencing of white light without perceiving its component colors.

Cosmic Consciousness is thus transcendent because it rises above the limitations of sense consciousness or even the attributes which we commonly associate with self. Devoid of these particulars, it is, of course, impossible to adequately express the experience in ideas. Since the vital life force, the basic Cosmic energy of which living things are composed, is so universal in nature, so all-embracing, it brings man in rapport with phenomena that he could never experience objectively. To use a homely analogy, it is like an ecstatic experience, the source of which remains inscrutable.

Cosmic Consciousness is, therefore, only possible with humans, insofar as we know. At least, here on earth, the only living

thing whose consciousness is so all-inclusive as to make Cosmic Consciousness possible is *man*. It is gradually attained, as the frater suggests. Its potentiality, however, begins in the elementary consciousness of the simplest living things. Each more complex organism is another forward movement in the scale of Cosmic Consciousness. Even in that octave of consciousness known as self-consciousness, there is a progressive development toward Cosmic Consciousness. We well know that every man is conscious of self; that is, he has an awareness of his being as apart from external realities. However, if he realizes nothing more than this, then the extent of the development of his self-consciousness is quite primitive.

For personal development, the self has to be enlarged until it is as expansive as is our conception of the external world. The world *within* must be broadened. The enlarged self is a world of sympathetic, indwelling feelings and sentiments as expressed in the great musician, poet, mystic, and philosopher, and which is unknown to the ordinary man. It is the final stage of this self-consciousness that enlarges into Cosmic Consciousness—the consciousness of the Cosmic.

As one of the Islamic mystics so succinctly put it, this absorption into the Absolute, or Cosmic Consciousness, is the means by which the Divine becomes aware of itself. Such self-realization by the Divine is only possible through the mortal. The Divine life force reflects within the organism of man, that is, it mirrors or experiences its own nature. Consciousness makes it possible for one expression of being to realize another. Living matter in man is aware of itself and it is likewise aware of the manifestations of many other expressions of Cosmic energy such as matter and the physical phenomena. Through man, the Cosmic essence itself acquires reality. It is realized as that harmonium which we call *Cosmic Consciousness*.—X

Why History Repeats

It is frequently asked: "Why is it that in the course of human events there appears a recurrence of certain circumstances? Why, for example, are periods, such as the great enlightenment during the Eighteenth Dynasty of Egypt, the Golden Age of Pericles, the

Renaissance, and the like, interspersed with intervals of ignorance?"

Superficially it might appear that a civilization, having ascended the heights of some of the ancient cultures, could never sink, for example, to the level of the Dark Ages. There are, of course, political and economical conditions which principally contribute to such major changes. The domination of a government by a tyrant, a religious or political potentate, could, as it has, result in the suppression of knowledge. In our own times we have seen the Nazis cause great libraries to be destroyed and textbooks burned in the public square. A few centuries past, the Church was imprisoning, and lopping off the heads of those who opposed its dogma. Fear prevented the spread of knowledge and a subsequent generation had not the opportunity to attain it.

However, cycles of major trends will recur, regardless of catastrophic events such as wars and religious persecution. It was Socrates who said, in reference to immortality, that generation in a straight line is impossible. Further, science in the realm of astrophysics denies the existence of a straight line as a reality. It insists that a straight line is only relative to the degree of its curvature in so-called space. If the line be followed far enough, it will be found to curve and eventually return to its beginning.

Let us imagine some profound and vital conception had by a number of people in society. Such may be a social or political theory. Further, let us presume that it is a conservative concept. It insists on adhering to tradition and prevailing custom. Such thought cannot remain static. It must emphasize its position if it is not to perish. It pushes away from itself all ideas which are not in agreement with it. Consequently, this results in the formation of a contrary opinion. The contrary thought naturally moves farther and farther away from its opposite pole or concept, as the latter becomes stronger. In other words, as one thought becomes more and more *positive*, the other by its opposite view becomes, by comparison, more *negative*.

This separation of the two concepts cannot follow along a continuous straight line. There comes a time when the extreme in opinion is reached. For analogy, there is a

mean difference between black and white. This mean is reached when the two qualities appear to be absolutely diametrically opposed. It is when the black seems absolutely so and the white absolute as to its quality as well. The conceptions to be such must, as said, be *active*. They must be stressed. This emphasis, however, does not add to their natures which have already attained their apex. Since they have gone past their zenith, a change begins to take place within them. Instead of continuing along the straight line of difference, separating themselves farther, the views begin to curve upward.

Let us think of both ends of a line as slowly curving upward and toward each other to eventually form a circle. Each view becomes so modified in attempting further extremes that they actually approach each other again and eventually unite but as a different concept. As these conceptions approach each other, perhaps a generation or more later, they have been so altered that they are more in agreement than in disagreement. We have then a period of thought and resultant activity which is quite different from heretofore, but which yet contains the fundamental spirit of either one of the contributing ideas. To resort to analogy, it appears as being either more black or more white.

We stated that the ends of such a cycle curved upward: This is a relative term to indicate that this cycle is spiral-like. The unity of the opposites results in a period of liberalism or in one of conservatism, enlightenment or ignorance, but always more extensive than what existed before. These facts are borne out by the different cycles of enlightenment in the world's history, each being more expansive than what has gone before. Conversely, the eras of darkness and ignorance, hatred and fear are far more destructive. This may seem quite discouraging because, through the reason and explanation herein presented, it would appear that permanency of enlightenment can never be established. An era of enlightenment can never be crystallized. It will move one way or the other. If it remains stationary, it becomes relatively an ignorant or dark period again. As, however, enlightenment advances, its contrary becomes less extreme. For further analogy, a room indoors, into which one

has suddenly stepped from the brilliant sunlight, may seem quite dark. Actually, in contrast to a less brilliant light, the room may appear to have sufficient illumination.

The greater the advancement of knowledge, the enlightenment of mankind, the shorter will become the cycles of change. The contrary or opposite state will attain its zenith sooner and begin its transition, its return to complete the cycle. We know how conspicuous a grey fleck appears against an absolutely white surface. The effective contrast need only be minor, the zenith of difference having been reached without an absolute black.

It is indeed fortunate that we have cyclical periods of contrast in human thought and activity. They prevent a stagnation of the human intellect. A thing or condition has a quality only by virtue of comparison to that which appears to be different. We owe our knowledge of many of life's realities to the fact of the oscillation of our consciousness to varying different states by which these realities are given a distinction. The term *night* would mean nothing to one born in a land of continuous day. Good is realized only because of our consciousness of a state which, *by contrast*, is quite different. There must always be a relative nescience out of which arises the incentive to know. He is the greatest student who knows that he doesn't know.—X

A Question of Terminology

Many questions in the minds of not only members of this organization but of students of any system or course of study develop because of a misunderstanding of terminology. Every subject, every system of thought, every profession, trade, or study has its own peculiar or specialized terminology. Comparatively, elementary facts can be discussed but to one not knowing the terminology of that particular subject matter the whole thing may sound very complicated or completely incomprehensible. To clarify one's understanding of any field of thought is to depend upon the clarification of terminology. Meanings of words which apply to a particular subject are the medium through which knowledge, facts, or information, can be conveyed from one person to another.

Obviously, one cannot understand a thing on a page written in a foreign language with which one is not familiar. If one is at least somewhat familiar with the language, then ideas can be gained from a page of that language. A complete and perfect understanding would depend on an absolute mastery of the language plus a complete knowledge of its vocabulary.

Early in the study of any new subject, as in the first monographs of the Rosicrucian teachings, considerable time and space is devoted to the subject of terminology. The first principles of any system of thought must include consideration of the meaning of the words that are going to be used and that are specifically applicable to the new subject.

Even if a careful and systematic study is made of all terms there, of course, is always left the possibility of misunderstanding by some individual student. Regardless of how detailed an explanation or definition may be, different individuals will not interpret that definition exactly in the same way. Two individuals may go to a standard dictionary and look up the same word and yet each will arrive at a slightly different understanding of the meaning of that word. This is due of course to one's experience with the words making up that definition.

The question of terminology which has given rise to these comments is contained in a letter from a soror living in Ontario who asks: "What is the difference between *psychism* and *mysticism*?" As a part of this question this soror also asks: "How can one tell the difference between a psychic impression and an intuitive one?"

Many words referring to states of mind, consciousness, or other immaterial things are apparently more confusing than are words which refer to concrete subjects. In the popular vocabulary, words such as soul, spirit, psychic, mystic, and any others have little or no difference in meaning. These words, and many similar ones, are simply grouped together in the mind of the popular thinker, if such can be called a thinker—all, in a general way, referring to something of a religious or philosophical nature. Since religion is the most common practice in the field of nonmaterial things as compared with the physical requirements of our daily living, the person who has given little thought to

the subject matter will immediately assign all these words to the realm of religion. Actually, to the person who has given even superficial consideration to the study of philosophy, psychiatry, and religion, it is a fact that each of these fields of thought, as is true of all studies, has its own specialized terminology, and although a complete agreement does not exist on the exact meaning of every word there is a more or less general agreement. Each school of thought in turn attempts to become more specific in its definitions.

The two words referred to in the first part of our question, *psychism* and *mysticism*, would, in the popular sense, be considered as synonymous; that is, to the popular mind, they belong to the field of religion or inner thought. Consequently, the average person would not attempt to make a definition so specific as to include one and eliminate the other. Even in our own terminology, particularly in informal discussions, there is a tendency to confuse the words *mysticism* and *psychism*. Actually, they can be quite easily distinguished.

Mysticism refers to that concept by which man is able to relate himself in a direct manner to the ultimate reality of the Universe. The believer in mysticism, particularly as it is taught by the Rosicrucian teachings, accepts as a formal premise that the individual man or woman is endowed with certain potentialities and abilities making it possible for him or her to relate himself or herself to the ultimate reality of the Universe, or, if you prefer to use the term, to the Supreme Being or God. Those who accept the principles of mysticism believe that intermediary agents are unnecessary for man to know his ultimate purpose and destiny.

Such an individual has come to the conclusion that life with its complications and explanations, and need for explanations, cannot be solved or truly understood by accepting all the dogmas, principles, or ideas that may be laid down by somebody else. Certain religions set up principles directly opposed to such a belief. Religions of this type claim that man's ultimate salvation, or solution of his problem lies not in what he himself can do, but, rather, in the acceptance of a fixed precept or doctrine which becomes an intermediate point between man and God, and that all man's relationships with God must

pass through this intermediate point. The power of such a religion over its adherents is based upon the requirement of an absolute unquestioning acceptance of the power of such an intermediate doctrine, leading the individual to believe that unless he conforms to the established procedures laid down by the religious body he is definitely setting himself on the path away from God, and that all hope might as well be abandoned.

Mysticism, on the contrary, gives more dignity and purpose to the individual and does not belittle the purposeful doctrines of religious teachers. It does not look down upon sincere religious activity and purpose but it does hold that life and individual segments of life are all manifestations of the Creator who established life, and that each form of life is never completely separate from its Creator and therefore that a channel is consistently existent and open through which man can contact this Supreme Force as the ultimate reality, without the intermediary channel set up by any other man. Mysticism then is the principle based upon the belief that man can relate himself directly to God by ways and means separate from other human manipulation or physical things.

Psychism refers generally to psychic activities. Generally speaking, psychic principles are those which are in contrast to physical or material principles. The very process of thought itself is the function of a psychic faculty. What takes place in our mind can, in the more technical form of the term, be called *psychic*. In this sense our psychic faculties have to do with our abilities to use everything available to consciousness which enters into our subjective and objective minds. Our consciousness as has frequently been described, can be compared to a motion-picture screen. The only difference in this comparison is that the screen of consciousness receives impressions from both sides. Through the senses—that is, hearing, seeing, feeling, smelling, and tasting—is projected one set of impressions, being projected to one side of the screen; then, there are also subjective impressions in contrast to the objective impressions that come to the other side of the screen. It is the impressions through our subjective faculties that we might call *psychic impressions*.

Furthermore, the processes of reasoning, of memory, of attention, and activities of the mind itself are psychic functions. If the mind only received impressions just as a motion-picture screen receives the image projected upon it, we could not exist as intelligent beings, our consciousness would simply be a series of one picture after the other. It is the functioning of our own mind—the compiling of objective and subjective impressions in the process of reasoning and the capabilities of memory and attention—that composes the psychic faculties by which man can retain and organize all the facts that come to his consciousness.

When we say that the psychic faculties of man are developed, we mean that he is able, readily and effectively, to use his mental abilities to best organize all the impressions he receives. It also means that his total sum of consciousness is well balanced, that he is able to distinguish his objective and subjective impressions, realizing that both are a part of his total conscious state and that both are equally important to his balanced and harmonious living.

These explanations help us realize that the second part of the question, concerning the difference between psychic and intuitive impressions, is merely another reference to terminology. To summarize briefly the difference between these terms, we have already seen that the impressions which we receive in our consciousness, particularly those that come through the subjective mind, are the psychic impressions. In a general way, we might classify all impressions received in any manner, independent of the physical senses, as psychic impressions. We might say, then, that intuition is the process by which psychic impressions are received and brought to the surface of consciousness. All the facts, ideas, impressions, or hunches which come through our subjective faculties to awareness in the state of consciousness are of a psychic nature, and the process is known as *being intuitive*.—A

Are We Bound to Egypt?

At times we have received communications which indicate that some members are confused with respect to our recommendation of cremation. They feel that such is

quite contrary to the Egyptian practice of mummification. They state that, since most of our practices go back to ancient Egypt, they cannot understand why we should advocate cremation.

In this Forum we have, in the past, discussed quite fully the origin and practice of cremation as one of the various traditional means of disposing of human remains. Cremation, of course, is not, in any sense, a modern custom. It reaches back into antiquity almost as far as the days of ancient Egypt.

The wrong conception that these *fratres* and *sorores* have is that we are bound to the acceptance of all ancient Egyptian customs and practices. It must be fully realized that many of the customs during the various periods of Egyptian history would be abhorred by the Order today. In fact, many of the customs and practices of the populace of ancient Egypt were not accepted by the more enlightened minority who composed the *mystery schools* of their day. The members of the mystery schools no more accepted all the customs of their times, all the beliefs and views prevailing in Egypt, than do we, as Rosicrucians, accept all ideas of our century.

We respect the great gifts which the enlightened thinkers of ancient Egypt made to civilization, their contributions to mathematics, to medicine, architecture, art, religion, and philosophy. For instance, consider the doctrine of immortality, the belief that the personality survives death and that the soul is continuous. This noble idea had its inception in Egypt and has continued down through the ages. We recognize further their monotheistic conception of God, the belief in a sole Divine Being. That idea we want to cherish. It is such traditions that have been encouraged in the Rosicrucian teachings throughout the centuries.

We are not bound to the exact interpretations give to such ideas by the ancient Egyptians. These ideas first came to man in that period. Subsequently, notwithstanding the vicissitudes of the rise and fall of civilizations, they have been enlarged upon by the later illumination of individuals. And so, to a great extent, our understanding today far transcends that of the ancient Egyptians on the same doctrines. It would be ridiculous for us to call ourselves an or-

ganization furthering the advancement and enlightenment of man if we were to bind ourselves to an interpretation, a concept, of thousands of years ago and to discard all further knowledge that would enlarge upon such ideas.

The Rosicrucian teachings have gone far beyond their sources in many ways. In those instances where they have not transcended some teachings of antiquity, the reason is not that they refuse to move forward but only that, in subsequent centuries, man has not been enlightened with any new knowledge or experience about such ideas. In fact, the organization would have gone out of existence, centuries ago, if it had not expanded its teachings with the illumination of advanced minds.

History points out many organizations and societies which, in various fields of endeavor, were radical in their times, highly enlightened and free from the orthodox limited point of view. They may have been several decades ahead of their times and thus were truly the leaders. Subsequent members of such groups or organizations became tradition bound, because of a deep reverence for the illumination of their forebears and respect for their heritage. They refused to evolve with time. The result was that, as decades and centuries went by, the level of the mass mind eventually caught up with and finally passed them. There are some religions of today, which we shall not mention, that at one time were considered *reformers*. By rigidly adhering to a concept of centuries ago, instead of evolving with it, they are now as orthodox and restricted as that from which they broke away. The Rosicrucian teachings, we hope, will never become so crystallized. So long as we try to use all the variations of modern science, the philosophical views had by our members, and keep abreast of every development, as well as calling upon the Cosmic for further enlightenment, our teachings will never fall into that category.

We have the utmost respect for the great efforts put forth by our ancient Egyptian forebears and so we pay homage to their achievement by eulogizing the enlightened teachers of that time. Since traditionally the Order had its origin in the time of ancient Egypt, our lodges are ornamented in Egyptian design and symbolism. It is a token of

respect, not an indication that we are bound to that period of thousands of years ago. There are other examples of this respect paid to antiquity. The Masonic Order, for example, has its traditional origin in the time of King Solomon, but it does not mean that every Mason is bound not to advance in his personal knowledge beyond that of King Solomon's era.

Many public buildings, such as courthouses and government buildings, are of Grecian architecture, with Ionic, Doric, or Corinthian columns. That is to honor classical art, the ancient period of democracy, the early period of the freedom of the individual, and the development of the courts of law and justice in ancient Greece and Rome. It doesn't mean that we are conforming today in our public institutions to the exact practices and methods that were used thousands of years ago.—X

Nature of Secrecy

A soror, who recently attended a term at our Rose-Croix University, states, "Now, one of the things that made me happiest at the Rose-Croix University this summer was the fact that so little secrecy was practiced. In classes were neophytes and students of more than ten years' membership in the Order, and yet every conceivable subject was discussed openly and with the utmost frankness. Of this I heartily approved, it being my experience in the past that members who have received but one or two monographs are fearful of divulging some secret to another in their discussions. Is there need for emphasis on secrecy or is it overstressed in our monographs, the result of some previous circumstances in years gone by which no longer prevail? It would be interesting to have this discussed in the Forum."

We have, in the past, discussed in this Forum the distinction which we make between *secrecy* and *privacy*. We refer to ourselves as a secret society, just as do the Masonic Order, the Knights of Columbus, and other fraternal orders. However, in the more liberal nations of the world this secrecy does not take on the meaning of concealment. It is not an attempt to hide the identity of the organization or the fact that it exists. In past centuries, secrecy, as asso-

ciated with the Rosicrucian Order, definitely meant concealment. In fact, in our archives in old works, both in Latin and in English, it is definitely stressed that the Rosicrucian must not identify himself in any way publicly with the organization. He is to conceal his connection with it and even pretend not to have knowledge of the existence of such a group. Such an attitude and policy were *necessitated* by the prevailing conditions.

At such times the Rosicrucian Order and all philosophical liberal movements or bodies standing for enlightenment were being subjected to persecution. Those who were known as Rosicrucians were likely to be imprisoned, their property confiscated by the church-state, or persecuted in many other ways. If the organization was to exist, if it was to continue to serve mankind in such illiberal times, it had to go underground, as it still did during World War II in some of the countries of Europe. Here in America, in Canada, England, Australia, and other liberal countries, every effort is being made to acquaint the populace at large with the existence of the Rosicrucian Order. Members are *encouraged* to speak of their affiliation, to identify themselves as Rosicrucians, and to assist in disseminating knowledge about the Order. The buildings of the Order are well known and prominently situated in various cities throughout the world.

Why, then, do we refer to ourselves today as a secret organization? The word *secret* now takes on the connotation of *private*. We do not conceal ourselves, but our activities are certainly not public. They are *private*. Our teachings are not to be profaned by being given to just anyone or revealed to the vulgar. To use a homely analogy, which we have also used in the past, our individual homes are not secret—our personal names are listed in telephone and city directories; we have our name plates over our doorbells, and we are very happy to tell others where we live—but, at the same time, our homes are private. There are certain things about our home life and relations which are confidential, revered, and respected. The same may be said about the teachings and the rituals of the Rosicrucian Order. They cannot be bandied about by those who would abuse them through ignorance or prejudice.

So we do keep secret—or keep *private*, if you wish—the contents of our monographs. We take a solemn vow, each of us, many times throughout the degrees of the Order to do so. We actually contracted to do so when we filled out the membership application wherein it is stated that we will keep confidential all matters entrusted to us.

The soror believes, however, that there is no reason for a member to keep secret the contents of his studies from others who are members. If that were so, then there would be no need for the traditional degrees. The fact remains that a person in the Rosicrucian Order must show himself worthy, by test and by trial, before he is entitled to certain of the advanced teachings. If these were to be divulged indiscriminately by members, one to another, without respect to the degree of the members, we would be defeating the practice of the Order of determining whether a student is worthy to receive such advanced knowledge. We realize the desire of one member to enlighten another. On the other hand, all persons are not qualified to present our teachings to others, that is, to instruct them, even though they have an understanding themselves. It is one thing to personally understand and another to convey the idea accurately to another mind. The Rosicrucian organization wants the basic teachings of the Order to be presented directly from the Grand Lodge. In that way it knows that there will be *authoritative uniformity* in the definition of terms and phrases, as well as a consistent presentation of the doctrines.

In lodges and chapters, abiding by the provisions of the Constitution, members are grouped in classes according to the degrees they have attained. Only certain topics are discussed in these degree classes. The various assemblies of all degrees, that are held in lodges and chapters, consider general Rosicrucian principles which are beneficial to each member, regardless of his degree. What is discussed on such occasions is not in violation of the practice of confining the teachings to the member's grade or degree.

At the Rose-Croix University this same practice is followed. It is true that in the different colleges of the university there will be neophyte students in the same class with

those who are in the advanced degrees. It may be true, as well, that there are general discussions on topics that may be in advance of what has been revealed in the monographs of the neophyte degrees, but it is not a detailed presentation of the teachings of any one degree.

It is also quite true that there are some members who exaggerate the principle of secrecy, even to the extent of being dramatic about it. Each member should respect his obligation, if he is a true Rosicrucian, to keep confidential his monographs. If he doesn't, he violates his moral obligation which he assumed when he accepted membership. As well, he shows that he is a person of little character. Needless to say, a person who violates confidence placed in him in matters of spiritual import is incurring a karmic debt.—X

Do You Read?

In analyzing the correspondence which reaches us every day from individual members of the Order, we are sometimes put into a position of questioning just how well the teachings and instructions sent to members are read by each one individually. It is obvious to a person who has worked in our Correspondence Department for any period of time that questions fall into two different classifications.

The first classification is seen in the type of question which is obviously the result of careful analysis of the monograph which has recently been studied. This type of question is for further information or for clarification of some particular point. Our Instructions Department does the best it can to answer the question, although if that question is answered in a monograph which will follow the ones studied, the question is usually deferred—insofar as a detailed answer is concerned—to the point in the studies where that particular subject is discussed.

The other type of question is obviously due to a member's overlooking the answer. The art of reading has always been an important factor in obtaining information. Many of us can remember the days before the radio and even the motion pictures, at least in the form they are now seen, when

all information was necessarily dependent upon the reading of newspapers, magazines, textbooks, and other sources. Some believe that in those days people who made the effort to read were equally well informed as is the case with the general public today, who can secure their information by merely hearing it. Nevertheless, the ultimate form or, we might say, *medium* for transference of information is the written word. To most of us, the art of reading is given little consideration. We merely accept as a matter of course the fact that we are generally familiar with our written language and are able to read information given to us. Superficial reading is, unfortunately, often the source of erroneous information. It would be well if we would all practice a firm policy of never voicing an opinion, commenting, or trying to restate something we have read unless we have read it carefully.

During the war many rumors and sometimes disagreeable ones, from all sources of information, existed because someone superficially read the headlines in a newspaper or heard a few words over a news broadcast. In some cases the press itself is responsible for such superficial information. There is a tendency, both on the part of the newspaper and the radio news, to play up the sensational phases of a news story rather than to stress the important contributing factors.

To be well informed one should practice reading quite thoroughly those things upon which he wishes to be able to voice an opinion. Insofar as these suggestions apply specifically to the Rosicrucian student, it is important that the student read carefully each monograph that he receives. I believe that there are few of our monographs that cannot be carefully read and comprehended within an hour to an hour and a half at the most. If anything is to bring value to us we must realize that we are going to have to exert some effort to gain that value. Surely the effort of an hour to an hour and one-half a week of applied reading and directing of our attention to the subject matter of the monograph to be read is comparatively little effort to gain the information that we wish.

For the student to read carefully and understand a monograph is of far more value to him than to be hasty in the reading and

be forced to write and ask a question upon some point which would have been clarified in his own mind by a more careful reading of the monograph. Of the members who voice dissatisfaction with their own advancement and their own achievements, it may be that this is the result of a lack of careful examination of the instructions and contents of each monograph. There has never been a person who, at one time or another, has not questioned the value he may be receiving from certain effort put forth. If you, at any time, have had doubts concerning the full benefits which you are receiving from your Rosicrucian affiliation, or question whether or not your advancement is all that you wish it to be, then carefully analyze your reading habits. Have you carefully mastered the contents of each monograph? Two factors are the important and final solution, or, we might say, the key to the benefits to be derived from your Rosicrucian membership. These are securing information and putting that information into effect. The securing of the information must, obviously, be primarily done through the reading of the monograph or any other special instructions which we forward to the individual member. Applying this information is a matter of utilizing what has been read and putting it into effect. Notice that both of these benefits are dependent upon the individual. We can supply you with the information, but you are the one who must grasp that information and apply it to the best of your ability.

It is not the purpose of these comments to infer that the Department of Instructions is not always ready and willing to help any member in any problem concerning the mastery of the Rosicrucian teachings, but we would fail in our duties and obligations if we did not point out that each member will gain in direct proportion to the application which he or she gives to the monographs and to their application. Think occasionally about the process of reading itself; like any other technique or habit it is probably not perfectly developed by any of us, but it can be improved and it is the type of effort that is worthwhile because we, as individuals, will gain as the result of the improvement of this most important technique.—A



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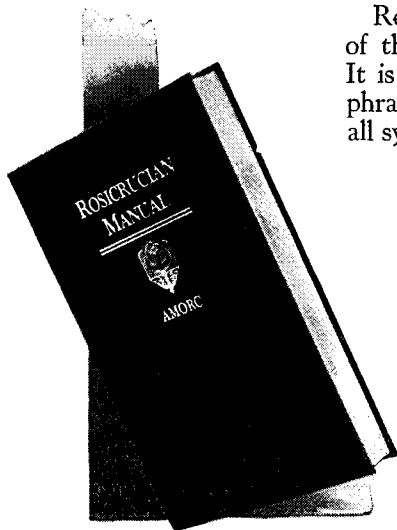
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